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EXTRACTS FROM THE COMMUNICATIONS OF MISSIONARIES.

THE state and progress of education in the Free Schools, the Boarding Schools, and the Mission Seminary, at the close of the last year, will be reserved for a separate article, and for a future number. At present, we shall embody the more important miscellaneous matters in several of the late communications from the missionaries. The names of the writers are annexed to the several extracts.

The communications were under the following dates; viz. that from *Tillipally*, under date of Nov. 24, 1827—*Oodooville*, July, 1827—*Manepy*, May 4, 1827.

Tillipally.

The congregation, which assembles in the church on the Sabbath is, at present, larger than at any former time. The increase in the number of hearers is owing, in part, to an increase in the number of schools; yet I am rejoiced to say, that some others, not particularly connected with the station or its schools, now regularly attend worship on the Sabbath. The number who attend is usually from 600 to 700.

Religious services are regularly conducted on the Sabbath by Charles Hodge, at Vasavalan, a village four miles east of Tillipally. The congregation varies from 250 to 350. There is also occasional preaching in other villages.

I have been encouraged by the fact, that I have not met with so much opposition, as formerly. Some, who were once bitterly opposed to the truth, will now listen to it with attention. Some, who were once confident that theirs is the only true religion, and that missionaries came only "to turn the world upside

down," have adopted a new train of thought, and say among themselves,— "Surely we are not correct in saying, that these men, who are spending such large sums of money for the benefit of the people, came here like civil servants, to amass a fortune, and then return home to live at their ease." Some, who thought we "came to perform great acts of charity in the expectation of thereby obtaining heaven," now say among themselves, "Surely that cannot be the reason of their leaving fathers, mothers, brothers, sisters, houses, and lands. Have they no poor in their own country? Why then come here to do charity, if that be the way in which they seek heaven?" I mention these facts, not as illustrating the prevailing feeling in the country, but as exhibited in the case of a few, with whom I have been conversant.

For a season, we had peculiar encouragement to labor in *Erlaly*, a village about two miles east of Tillipally, where there are five schools, one of which was collected by a man, who, at the time, could hardly spell his own name. When visiting this school in May last, the solemn appearance of a young man, *Sinneppodian*, attracted my notice. Having ended my sermon, I directed my conversation more particularly to him, who, in reply, spake of himself in very humiliating terms. From this conversation, I discovered he had some knowledge of the Scriptures, and upon inquiry, found he had for some years been taught in one of the Erlaly schools. After a few days, I went again to that village in pursuit of him. While at the school, the teacher informed me, that some individuals in the place had requested him to write for them, on an ola, all he knew about the Christian religion. In compliance with their request he had written many pages; but still thought his book incomplete; therefore he begged me to furnish him with means for enlarging it. Finding so much encouragement to labor there, I either went myself, or

sent others, daily, to instruct those who were disposed to hear. Our repeated visits to that village attracted the notice of Tamul priests and brahmans, who, to counteract the effects of our labors, not only came to disturb our meetings, but even went from house to house enjoining upon the people "to turn a deaf ear to all the padre said." With some, their efforts proved successful, while others treated them with contempt, and sent them away.

The interesting state of things in this village, tended much to excite the zeal of the pious young men, who are employed at the station, and also that of the serious boys in the boarding school. Not feeling satisfied with their own personal labors, they proposed that one of their number should be stationed there, and be supported by them. This led to the formation of a Society, which is called by them "**THE TILLIPALLY CHRISTIAN SCHOOL SOCIETY.**" The school in that place was immediately taken by them, and a young man, *Davasagayam*, recently admitted to the church, was selected as superintending teacher and catechist. A few days after, a meeting was held by the Society at their school, for the purpose of introducing their missionary to his work. On this occasion, about 200 persons assembled. One member of the Society addressed the people, explaining the object of the meeting. In the course of his address, he gave an affecting account of the means, by which the members of the Society had been brought to a knowledge of the truth, and for what reasons they had determined to send a person to labor among them from day to day. The whole of his address was appropriate and interesting. Another member of the Society addressed *Davasagayam*, the person employed by the Society, pointing out the duties he was to perform, and exhorting him to be faithful. The meeting was commenced and concluded by prayer. *Davasagayam* commenced his labors on the following day. In the course of his visits, he met with a man upwards of seventy years of age, who, for some years, had been a hearer of the word. Previous to the removal of Mr. Poor from this place, the man seemed to have had, at least, a conviction of sin. This man kindly received *Davasagayam*, and listened to him with much attention. Being partially blind, he was unable to read; on that account he sought the society of *Davasagayam*, who daily read to him the Scriptures. Here follows a short extract from my journal.

June 25. Visited the school under the care of the Tillipally School Society. Saw *Moothelly*, the old man, who very earnestly desired me to tell him "what he

must do to get to heaven." While reading to him the latter part of the 7th chapter of St. Luke, he wept much, and at the close said, "What shall I do? I am fast crumbling away, I have but a few days more." When I left him, he begged me to come again tomorrow.

26. Went again to see *Moothelly*. He manifested as much concern as yesterday. James Richards, a member of the school who accompanied me, sung a hymn on the sufferings of Christ. At the end of each verse, the old man, with tears pouring from his eyes, exclaimed, "That is very good." While sitting before me on a mat, he seized my feet, and begged that when I went home, I would not forget to pray for the "ignorant old man," and daily come or send some one to his house to instruct him.

A few days after this interview, Valupodean, a person in my employment, went to visit him, but upon his arrival at the house, was told by his daughter, a violent opposer, that her father had been examining the Christian and Tamul religions for many weeks past, but had finally concluded that the latter was the best, and had that moment gone to a certain temple to worship. Feeling much concern for the poor old man, he went immediately to the temple, but was rejoiced not to find him there. As he returned from the temple, he found him at home, and read to him the conversion of Paul, after which the old man kneeled down and prayed, confessing his sins. About this time he became the object of more violent persecution. Although continually threatened or entreated by his wife, children, and other relatives, together with priests and brahmans, yet he appeared unmoved by all their efforts, and often expressed his determination to leave all for Christ, whatever obstacles the enemy might throw in his way. While we were expecting soon to see him, like Simeon of old, rejoicing and praising God that he had lived to see the salvation of the Lord, our hopes were suddenly destroyed. The grand adversary resorted to a new expedient, and in the struggle, the poor old man fell a victim. Charles Hodge, who was present to witness the contest, has related the particulars in his journal, from which I make the following extract.

July 7. In company with Paramantee, I called upon *Moothelly*, who for a long time has been an attentive hearer of the word. Upon seeing us, he accosted us saying, "Why do you come here?" Being grieved that he should manifest such an unwillingness to see us, whom he had so often invited to his house, I replied, "How is it that you, who have received religious

instruction with so much pleasure, address us in this manner? Do you not wish to converse with us? If not, then, in obedience to a command of our Saviour, we will leave you, and preach to others. He then desired to know to what command I alluded. So I read and explained it to him. He then looked around upon some members of his family in a manner, which indicated a desire for them to go away; but as they still continued to listen, he led us to a retired place, and bid us sit down. We were no sooner seated, than he began to tell us all his heart. His relation was in substance as follows. 'I have for many years heard the Gospel. I believe there is no Saviour, but Jesus Christ, and am determined to seek for salvation from him. But my mind is so much affected by what others say to me, that I am often tempted to think that the Tamil religion is true also.' I then read to him select passages of Scripture, and also related many instances I had heard of persons, who gave way to the temptation of the devil, and through the persuasion of others had lost their souls. I dwelt particularly on the awful punishment which awaits those who being once enlightened, return again to their former state. Upon hearing this, he manifested great concern, rose up, and called his daughter, and, with tears in his eyes, said to her, 'My daughter! are you going to be the means of the damnation of my soul?' To which she replied, weeping, 'I know, my father, that you have labored hard to lay up property for me and your other children, and we love you very much, and when you are dead and gone, we shall not cease to give rice to the brahmins for the benefit of your soul. Now how can you forsake us in your old age. You know that in case you become a Christian, we can perform no ceremonies at your death; and though your body be exposed to the beasts of the field, we can none of us come to your burial.' The poor man could not resist such eloquence from the mouth of an affectionate daughter. Quite overcome by it, he stepped aside and wept bitterly. But, alas! he returned to us as one given up to blindness of mind and hardness of heart. On the following day, I went to see him, but he was from home. A messenger was sent for him, who returned, saying, 'He does not wish to see you.' I sent again, begging him to come for a few moments, but he replied, 'I shall not come.' I then went to him, and finding him much disconcerted at my approach, I told him not to be alarmed, for I had only one word to say. I cannot give you up, till I have made known a passage of Scripture, which was addressed to such a character as yourself.

'Ah! said he, what is it?' I then read and explained to him the passage, 'He who, being often reproved, hardeneth his heart, shall suddenly be destroyed, and that without remedy.' To which he replied, that he could neither trust Siva nor Christ alone; but to be sure of salvation, by the one or the other, he should trust them both! From thence I went to the school to preach, feeling not a little anxiety respecting the effect, which might have been produced in the village, by the recent change in the feelings of Moothelly. The audience, though not so large as usual, was very still and attentive, while I preached from the text, 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'

The case of Sinneppodian, the young man before mentioned, has been in no small degree interesting. He has repeatedly attended meetings for religious inquiry at the station, and expressed his determination to follow Christ. At present he is closely watched by his father, who has forbidden his attending meetings at the church. He, however, is a constant and attentive hearer in his own village. A few other persons there continue to hear the word and express their conviction of its truth. The Society, wishing to enlarge the sphere of its operations, has relinquished the small school, with which it commenced, and has taken another in exchange, which is near the centre of all the five schools of Erlaly, and of the population. In connexion with the school, they are now erecting a small building, to be occupied by their catechist as a place of retirement, and to which he may invite individuals, with whom he wishes to converse and pray.

In the village of Vemanganam, which is contiguous to the church premises, lives a young man, a schoolmaster, who has been serious for more than a year. He recently, without my knowledge, caused his neighbors to remove from his garden a small heathen temple, a mud hut about twelve or fifteen feet square, and instead thereof, with the assistance of six other persons, four of whom are members of the church in the same village, he has erected a small bungalow, fifteen feet by twenty-four, for religious worship. The removal of the temple, though of but little value, occasioned much opposition, which has since been increased, by the erection of the other in the same garden by Christians. The opposing party made many efforts to prevent its erection. Among other expedients to which they resorted, was the stealing of many timbers collected for the building. The young man is very

decided in his opposition to heathenism, and equally zealous in vindicating the cause of Christ.

We have also had much to encourage us to labor in Militty, a village three miles distant, where the Gospel has been preached occasionally for many years. Until quite recently we have met with no particular encouragement. A few months ago, the teacher of the school was ill for some days. During his illness, the father of one of the little girls belonging to the school came to me with his daughter, and begged me to delay no longer to appoint another teacher, for said he, "She is forgetting her learning." I at first thought that the man desired me to appoint him to that office, but upon inquiry I found him to be an illiterate fisherman, anxious only for the mental improvement of his daughter. Farther acquaintance with the man has brought to my knowledge an interesting fact,—that *he has been led, in some measure, to a knowledge of himself and the Saviour, by means of his daughter, who has repeatedly read to him the Scriptures and a number of Tracts.* He now regularly attends worship on the Sabbath, accompanied by his little son, and the more precious treasure, his daughter, for whose improvement he is still solicitous. In the same village there are four other persons, who, for a short time, have appeared very attentive to instruction, one of whom is a Roman Catholic, who formerly was so bitterly opposed to protestants as to stone those who went through the village distributing Tracts and preaching the Gospel from house to house. A few days since, he called at my house, and very candidly discussed with me the several points in which we and the Catholics are at variance. He was not at all disposed to vindicate their system. On the other-hand, he voluntarily told me the means used by the Catholic priests, to fortify the minds of their disciples against the *reformers*, as they call us. "These reformers, say our priests, are the wolves in sheep's clothing, of which you are exhorted in the Bible to beware. You may know that these men do not teach the religion of Christ, for we are told in the Bible, that the way to heaven is narrow and difficult; but they make it very easy. We who preach the Gospel in its purity, cause you to pay for the spiritual blessings we bestow upon you, and make you suffer for your crimes. This is the narrow and difficult way mentioned in Scripture, but the reformers teach that heaven may be obtained at a cheaper rate." Our interview was long and interesting, and I was enabled, with unusual earnestness, to direct his attention to the more important concerns of his soul.

While on this subject I would mention, that there is quite a yielding among some of the Catholics. Contrary to the express orders of the priests, a few have recently brought their children to be taught in the Boarding School. The most interesting case is that of a reader in a Catholic church, not far from this place. This man has hitherto distinguished himself by his devotedness to the Catholic cause. At his own expense, he has built a stone church, in which he conducts religious services in the absence of the priest. For some months past, he has very cordially received me at his house, and has frequently been here. He was present at a communion season, when six persons were admitted to the church. The exercises of the occasion made so good an impression on his mind, that he requested to be informed when there would be an opportunity for him to witness the same again.

In May last, Mrs. Woodward invited the females, who live in the immediate vicinity of the church, to come every Sabbath afternoon, and receive instruction. The meeting thus commenced has been well attended to the present time. After a few weeks attendance, there appeared to be some seriousness on the minds of a few, and a marked change was visible in their conduct. The interest they manifested in this meeting led to a proposal that they should assemble daily at sunrise in the Tappan and Brunswick school houses for prayer. The suggestion meeting the approbation of all, the teacher of the school, Susan Hopkins, wife of Jordan Lodge, very cheerfully seized this opportunity for employing her talents for the benefit of others. From that time, till within a few days past, she continued to meet with them, and lead in the exercises. At present, they regularly assemble in the church, where I attend morning prayers. Of these females, nine have expressed a desire to join the church. Although there has been a change in their moral conduct, I fear that only a few of them are truly converted.

In no branch of my work has there been so much apparent success, as in my labors with the schoolmasters. But few of the weekly meetings, held exclusively for their benefit, have been void of interest. Two years ago, there were but four or five among them, who were ashamed to vindicate heathenism. At present, there are not more than that number, who attempt, publicly, to vindicate it. Eighteen have declared themselves to be settled in the conviction of the truth of the Christian religion, two of whom are now members of the church, four are expecting to be admitted at our next quarterly communion, and eight others desire

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to be admitted. Such being the state of things at this station, I thought much might be gained by the formation of a Christian congregation. I therefore gave notice of my design, and requested that such as might be disposed to form themselves into a congregation, should assemble on a day appointed, that I might explain to them more fully my design. The meeting was accordingly attended by more than forty persons, a few of whom declined uniting themselves to the proposed congregation. On the succeeding Sabbath, I gave notice that on the following Sabbath all those, who intended to subscribe to the articles of the congregation, would have an opportunity publicly to renounce heathenism. On Sabbath, Sep. 16th, Mr. Poor preached from 1 Kings xviii, 21. "How long halt ye between two opinions: If the Lord be God, then follow him; if Baal, then follow him." At the close of the sermon, I requested all those to rise, who were convinced of the truth of Christianity, and desired thus publicly to renounce idolatry. Whereupon thirty-three adults (22 males and 11 females) arose, presented themselves before the pulpit, and made in substance the following declaration:

"1. We will do nothing directly or indirectly for the support of idolatry.

"2. We will regard the ministers of Christ, and them only, as our spiritual guides.

"3. We will attend upon the stated worship of God, and to such occasional means of grace as our minister may from time to time direct.

"4. We will revere all Christian ordinances, and endeavor, by our conversation and example, to bring others within the influence of Christianity.

"5. We will contribute, from time to time, as the Lord may prosper us, of our substance, to aid in giving to others the Gospel, which we have freely received."

The persons who assented to these articles, have since, by signing them, been formed into a congregation.—*Mr. Woodward.*

Oodooville.

An old man of venerable appearance, who was formerly an odigar, or head-man of a village, but had lost his office and his property, became a constant hearer in our congregation and an attendant at the meeting for religious inquiry. He listened with great attention to all who conversed with him on religion, and though so old as to be almost incapable of getting new ideas on other subjects, he made rapid progress in Christian knowledge. The

mists, which age had brought over his mind, seemed to scatter before the light of the Gospel; and his views were comparatively clear. It was interesting to see him sometimes during a sermon get up, not being contented to sit down, and bending over his staff, lean forward to catch the words of the preacher, while his soul was in his eyes. He appeared well for a number of weeks, when, partly in consideration of his being poor and wanting employment, I gave him a trifling sum each day for distributing Tracts to the people in a bazar. Whether this led him to hope for something more profitable, and diverted his mind (as sometimes happens) from seeking *first* the kingdom of God, I know not, but he began gradually to talk more of being poor, and of needing some means of support in his old age. Seeing this I warned him of danger to his soul, and told him I could not employ him any longer. He therefore thought, or pretended to think, that I objected to his embracing Christianity, and, for a time, left off attending on the means of grace. I subsequently met him in a bazar, and endeavored to bring him to a right state of mind. He heard attentively, and at length said he *would* seek the salvation of his soul, without regarding what became of his body; and from that time again attended on all our meetings, and appeared well. It was not long, however, before he was called to his final account. I did not know of his illness, until he was beyond the reach of warning, or comfort; but was glad to learn that he requested his friends to send for me; made a grandson of his read to him from a Testament as long as he could hear; and charged his relations to have no heathenish ceremonies at his burial. Whether he "died in faith," must be left to the decision of the great day; but it is matter for gratitude that he bore some testimony to the force of truth.—*Mr. Winslow.*

Manepy.

The usual congregation on the Sabbath at this station, consists of about 350 children belonging to the native Free Schools, 29 girls belonging to the Boarding School, and generally about 40 adults,—in all, more than 400.

Our friends in America can have but little idea of the difficulty we find, in this country, in keeping so many children in order, and in gaining their attention. To secure these objects as much as possible, the children of each school are seated together, with their master at their head; and by frequent questions, to which they are required to give answers, and by fa-

miliar illustrations during sermon, a good degree of attention is kept up. Immediately after the services in the forenoon, we have a meeting of the members of the church, which all who are seriously disposed are allowed to attend. In this meeting, I endeavor to make a close and personal application of some part of the sermon. At four in the afternoon we have another service. At this meeting there are generally about fifty persons, including the children in the Boarding School. After this, I hear the lessons of the children. Though a fatiguing day, I often find the Sabbath a delight. I must add, however, that the heathen among whom we dwell, know how to make excuses as well as impenitent sinners at home. They see no comeliness in Christ, that they should desire him. My experience leads me to rest more upon the promises of God, and less on success. It leads me to labor more, and yet to be willing, if God in his providence sees fit, to leave the harvest to be gathered by other hands. I know that the promises of God stand sure. This is to the missionary not only the "shadow of a great rock," but it is the rock itself on which alone we can safely trust. I feel no doubt as to the final success of missions, nor as to the duty, and I ought to add privilege, of the church cheerfully to send out into "all the world" many, very many more laborers. Nor does my faith lessen when I think that this generation may pass away before the Son of man will come among this people to rule in his glory. It rather increases my admiration of the wonder-working God, who will eventually triumph gloriously, and make all these subjects plain. I feel thankful that I am on missionary ground, and have the unspeakable privilege of delivering to this people the whole counsel of God, and I hope never to be deprived of this privilege until the "earthly house of this tabernacle be dissolved." It is better to be a door keeper in such a house, than to dwell in kings' palaces; and yet I have no doubt that the poor widow, who casts in her two mites, may be greater in the kingdom of heaven, than many missionaries.—*Mr. Spaulding.*

General Notices.

The last year was one of uncommon favor to the people of this district, in respect to their temporal affairs. Their crops were abundant, and they were preserved from epidemic sickness. But like the ancient heathen, they forgot God, neither were they thankful. They seemed, at the commencement of the present year, more addicted to vain diversions, such as

dancing, the acting of comedies, cock-fighting, &c. and, in some instances, more wedded to their idols, than at any time since our coming to the island. In the midst of their diversions, they received another warning to remember the God of heaven. Early in May, when little or no rain is expected, they were visited by such a storm of wind and rain, as has scarcely been known here by the oldest inhabitants. It began on the 4th, and continued with violence until the 8th, by which time the whole country, being nearly level, was flooded. In situations comparatively low, the people were obliged to leave their houses, and flee to places a little more elevated. Their houses, which are almost all built of mud, were many of them destroyed, numbers of cattle drowned, gardens more or less laid waste, and some lives lost. The amount of damage in the district, was estimated to equal about 75,000 Spanish dollars, which is a large sum for a people so poor to lose. The number of lives lost is not exactly known. Four of the boys of the Preparatory School at Tellipally, were of the number. They, with others, were attempting to go home, while all the fields were covered with water, and, though warned of danger, ventured too near the borders of a tank, or pond, and fell into it. There were five in company, and one only escaped. The bodies of all except one were found.—*Mr. Winslow.*

Under date of Jan. 24, 1828, Mr. Winslow states, that fourteen natives had that day been received into the mission church. Five of these were schoolmasters, five youths belonging to the Preparatory School, one a teacher in that school, and one a hired man: one of the others was an old man, and the other an elderly woman, neither of whom were in the employ of the mission.

Western Asia.

SYRIA.

EXTRACTS FROM THE JOURNAL OF MR. BIRD.

May 18, 1828. Early this morning, came a special messenger from bishop Zachariah bringing letters. This bishop appears to be one of the few in this land, who follow up their friendly professions by their deeds. He has written a letter to the patriarch at Damascus, which we are to forward. Two others accompanying it were addressed, one to our school agent, the other to myself. The former,

as it may serve to shew the prelate's mode of thinking, I judge proper to insert, as well as the latter. It is as follows:

"The grace of God and the apostolic blessing rest upon our beloved spiritual son Joseph Lufloofy. After wishing you the apostolic grace, we assure you of the joy we felt on hearing of your safe arrival in Beyroot. May the Angel of Peace continue to keep you in all your ways, and establish you in the grace of the Gospel. As it regards the patriarch, who, in connexion with the priests of Baal, has excommunicated you, let me say, that what he has done is to you a proper cause for rejoicing, for all the sons of the holy Gospel are under excommunication from the heretics, but the heretics are under excommunication from our Lord Jesus Christ. Your case illustrates the words of the holy Gospel, which says 'He that forsaketh not father, and mother, and brother, and sister, and wife, &c. shall not enter into the kingdom of God.' The meaning is, that we are to forsake such relations as are heretics, such as worship an idol. Now all papists are of this class. They worship the pope, and make him a god, and head of the church, and say that whoever does not believe in him cannot be saved. They have deserted the Lord Jesus Christ, and the Lord Jesus Christ has deserted them, and does not know them. The apostle Paul when he left the religion of his people the Jews, and became a follower of Christ and his doctrines, at that very moment became an apostle and a disciple and entered into the kingdom of God. Therefore, my son Joseph, be established,—rejoice and be exceeding glad, for you have become a disciple and a son of the blessed Gospel. You have left the city of destruction and its vain merchandise, and have come out of the shadow of death, and from under the mists of darkness.* You have waked out of sleep, and found your turban, and are walking with Christian and Hopeful to Mount Zion. Turn not to the right hand, nor lose sight of Zion. Forget not Hopeful, nor Signior Great Faith, but be a companion of Signior Christian, and Signior Hopeful, those travellers from this world to the gate of heaven."

The following is a translation of the letter to me.

"After assuring you of our great desire to see you in all health and prosperity, we inform you, that your letter arrived in safety, and we have read and understood all its contents. You will herewith receive a letter to his holiness, the Rev.

Patriarch of Antioch, which I beg you will forward him. Here you have a copy of it: 'Forasmuch as, sometime ago, I wrote to beg a few books of my beloved brother Mr. Bird, books of the Old and New Testaments, and distributed them among my people and friends, from this circumstance have originated between us a friendship and correspondence. And now I have received from him a letter, in which he informs me, that brother Gerasimus, bishop of Tyre and Sidon, and others of little mind, have written to your blessedness to break up the schools in that region, and destroy the holy Scriptures. Now I think this is not from their extensive knowledge of religious doctrines, nor for their great zeal for truth, but solely for their wish to please the Westerns, i. e. the Maronites and *Qualkies*,* since these are forever opposing the protestants, because they oppose Antichrist, i. e. the pope and his adherents. Consider now a few particulars respecting these men, by which you will see how much they are opposed to the pope, and in which, if they do not benefit us of the eastern church, they at least do us no injury. We beg your blessedness therefore to do nothing to hinder their work in any way. For fifteen years they have been distributing their books in all parts of the country, and we have never yet seen any order from our church in opposition to this work, neither from the patriarch of Constantinople, nor from the patriarch of Antioch, nor from the patriarch of Jerusalem. But on the contrary, the late patriarch Antamius declared, that it was a work of the greatest utility because it was in opposition to the dragon and the false doctrines of the Westerns.—In regard to the protestants, who distribute the Bible in charity, and open schools at their own expense, they are in opposition to Antichrist, the pope and his heretical doctrines, in the following particulars; viz.

1. They will have no earthly head of the church.
2. They will have no new fangled additions to the Christian faith.
3. They use not unleavened bread in their celebration of the Supper.
4. They believe not that the state of the saints is the same before and after judgment.
5. They believe not in purgatory, that satanic invention.
6. They allow baptism by immersion in the name of the Holy Trinity.

* Alluding to Bunyan's Pilgrim's Progress, which he has lately read in Greek.

* Papists are here known under the common term of *Westerns*. *Qualkies* is a term of reproach applied to the Greek papists, who are generally here called simply Catholics, and, by the vulgar, *Catholics*.

We see, therefore, that they are opposed exceedingly to the Westerns and the pope; and shall we, under such circumstances, forbid them, and prevent their schools on the plea that they circulate false books? I can assure your blessedness, their books are even more correct than those printed by the *Qualkies* on the mount of the Druses. I beg your blessedness, therefore, not to permit, for the sake of the good pleasure of the Maronites and Qualkies, such a thing as the prohibition of these books and schools, which are intended by these benefactors for the good of the people.' This is our letter to the patriarch, which we wish you to forward to Damascus. We have also written to our brother Benjamin, bishop of Beyroot, and sent the letter by a special messenger.* If you please to write yourself to his blessedness, and confirm what I have written by setting your hand and seal to the six articles, you will promote our object. Your brother,
ZACHARIAH.'

19. Mr. Muller, with Girge, the Abyssinian, set off direct for Safed, the other German brethren having preceded them by way of Damascus.

23. Wrote and forwarded a letter to the Greek patriarch enclosing that of bishop Zachariah.

31. Shekh Naami, being in town today, was called, as he says, into the house of the Austrian consul, where he unexpectedly found priest George and others prepared to take him to task for his heretical walk in associating himself so much with the protestant missionaries. Naami confessed that he associated himself considerably with us, boldly told them that their zeal in opposition to us was not love to truth, but envy and hatred to the protestants. The priest concluded it necessary for him to write to the patriarch, and to Naami's father, Shekh Latoof, disclosing Naami's heresy. A woman in the service of Mrs. Dalton was frightened away at the beginning of the year, but has since returned. To-day the brother of the woman has brought a letter, as he says, to priest George, to require her to leave Mrs. Dalton entirely. She has an uncle, a priest, to whom she is writing for advice.

April 3. A lad arrived from Sgarta, bringing letters from Shekh Latoof to his son. The lad says, that a few days before he left, a priest was preaching at large on the duty and importance of confession to

the priests, until Shekh Latoof became weary, and openly interrupted the priest, saying, he had said enough.

4. Went down to the custom-house to make another attempt to set the Hebrew Scriptures at liberty, that have been detained there for some weeks; but was told that the firman would not suffer them to pass.

5. An answer arrived from the Greek patriarch to my letter of the 23d ult. It appears sufficiently friendly, but I shall let it speak for itself.

"To the well beloved spiritual son, Mr. Isaac Bird, the Lord grant him a long and peaceful life. After giving your *friendship* the blessing, inquiring after your welfare, and assuring you of the very great desire we have to see you in all prosperity,—we begin by informing your friendship, that, at the proper time, came to hand your letter, sent by Mr. Nicolayson,* enclosing the *copy*, (the late proclamation against 'the followers of the Bible,' from the Maronite patriarch) and we were rejoiced at the assurance of your good health, a blessing which we hope you will long enjoy.—In regard to the schools, of which you made mention, we reply, that we had been informed of their establishment, and had never forbidden them. With regard to those in particular at Hosbaia and Merj Aioon, we had, at first, no knowledge of their existence, but afterwards, when there arose disputings and divisions about them, information was of course sent us both of the disturbance, and the cause of it. We, therefore, to remove ground of the disunion, and restore the people to harmony, wrote to them, saying, 'Have you lived so many years in the habit of teaching your children at your own expense, and now do you look to others to instruct them as a charity? What has happened to you to render such a step necessary, a step which has introduced among you variance and strife? This and this only was the amount of my letter to them. Now lately I have received your second letter, and have understood all you say in it. It contained, also, enclosed, a communication from our brother, the bishop of Akkar, the answer to which we herewith send you, requesting you to forward it. He begs us to write a circular to all our people, exhorting them to receive these schools of yours. Now we acknowledge this to be a work of the greatest benevolence, and one for

* This letter was respecting the character of the bishop's agent at Beyroot, and his breaking up the school at that place.

* This was not intended as a letter, being a mere statement of facts without signature intended to serve Mr. N. as the ground of remarks which he himself should make to the patriarch on his visit to Damascus.

which we render you our hearty thanks, but to write a public proclamation to our people to receive these schools, is a thing, which, through fear of the late firman forbidding this work, we cannot do. This firman you are doubtless not ignorant of. That we should, however, actually prohibit this work, is equally impossible, since the books you bring, i. e. the books of the Old and New Testaments, as well as the Psalters in their separate form, we have examined, and pronounce to be such as are universally received among us, and you will, for their distribution, have your reward. But we have lately heard, that you have brought other books beside these, which we have never seen. These it will be proper, before we permit them, to examine and see if they contain any thing contrary to the orthodox church, which we are bound, by our office, to support and defend. We shall write hereafter to bishop Gerasimus our brother, to see if there is a prospect that the schools can go on among his people without divisions, and, if the people generally wish for them, to let them be continued: there can be no objection. But the new books already mentioned, we cannot approve without a previous examination. Please God we shall not be wanting in our compliance with whatever you demand. Let us hear from you often. Inform us in what way we can be serviceable to you, and may the Lord lengthen on your days.—So prays **METHODIUS,**

Patriarch of Antioch and all the East.
March 27, 1827.

P. S. We repeat the request, that you would forward the enclosed to our Rev. brother, the bishop of Akkar, by some trusty hand, as it contains a firman with special reference to him, and very important as it regards the regulation of his people."

It appears from documents adduced by Mr. Bird, but here omitted, that the patriarch was under some misapprehension as to the matters of fact connected with the suppression of the schools. The people, to a considerable extent, were decidedly in favor of them, but were constrained to yield to the misguided zeal of Gerasimus, bishop of Tyre and Sidon.

7. A young Greek said he was passing the street to-day, and saw a couple of Moslems sitting together, with a copy of the New Testament open before them. They called to him, and requested him to tell them what was this new religion the English had brought hither. They had found one of their books, they said, and

were looking into it to see what doctrines it contained. They looked at the title-page of the book, and were a little at a loss to know why it should be called the *New Testament*, and wished to know if it had come to light within two or three years, and why it was that it was so much talked of and so much opposed by Christians in town. The Greek was afraid, and after a few stammering replies to their questions, made the best of his way off, for he was conscious of being suspected of favoring the *new religion*.

9. A Capuchin friar came to borrow, or rather *beg*, an Arabic Bible for padre Modesto, one of his priests. He spoke against those who burn or prohibit the Scriptures. Padre F. who has been to Rome, and procured himself the office of superior of the convent in Beyroot, is, he says, a bad man, and he warns me not to confide in him, for very lately he preached in the church against those "accursed books." He, to conclude, invited me to call at So-lee-ma, if ever I came that way, and wished to know if he could do me any service in that quarter.

12. Auton and Galeb came in the evening in secret, and, in the course of the conversation, assured me, that what had been done by the emeer Abdallah of Greer, and the emeer Besheer the *less*, in regard to their imprisoned relative, and to Phares, had been done by order of the emeer Besheer the *great*; that a Bible, which Phares had left in his chest in care of Galeb, had been taken by their brother Tannoos, and given to the emeer Phares, and that the last had given it to his priest who had torn it in pieces.—"My brother Tannoos," said Galeb, "avoids me altogether, and if we meet, never salutes me, and that he may the more seldom get sight of me, has closed up the door which united my division of the house with his."

15. The man in our employ, who is a Greek, on coming from church this morning, said that he saw many there in a state of intoxication. They were carousing all night, it being the great feast and celebration of the descent of the Holy Fire at Jerusalem, the pagan revels of which they seem desirous of imitating. The man is apparently disgusted with these faults of his church, saying, "This is not the way to serve God."

19. After many reports of plague from abroad and even from the immediate suburbs of Beyroot, not attended with much credit or alarm, it has at length been ascertained by a correspondent of Mr. Abbot at Damascus, that at that city the plague had decidedly commenced its ravages, and will unquestionably spread there immediately to a much wider extent.

Caravans of pilgrims and others are coming in daily from Aleppo and other infected places, and the pilgrims will not set off for some time to come. As the intercourse between Beyroot and Damascus is constant, caravans passing every week, the consul thinks the plague will inevitably appear here in a short time, and that not impossibly the infection may already exist among the people. We are therefore to commence a quarantine immediately, lest the disease should suddenly surprise us in the midst of our families. The prince of the mountains has been taking effectual measures to prevent the spreading of the contagion in his dominions, by cutting off all communication with some infected villages, and placing a few suspected families under a strict guard.

21. A messenger from bishop Zachariah called, on his way to the patriarch at Damascus. We send by him Bunyan's Pilgrim, in Greek, with other books and tracts for the patriarch's perusal and inspection.

24. Letters arrived from a monk in Der Mokholles, saying, that having seen proofs of the superior correctness of protestant doctrines, he was determined on leaving his present situation and coming to us, wishing us to send him a change of garments, and an ass to ride upon. We were rendered a little suspicious of this person by these requests, and returned answer, that, if he came, we should freely confer with him on the subject of religion, and that he could then remain with us, or not, as we could agree, but that we could not furnish him either animal or clothes, for he was a perfect stranger to us in every respect.

This is the individual mentioned at p. 375 of the last volume, as having fled from the convent of Der Mokholles, as it was thought through the influence of Jacob Aga and the connivance of the Greek Catholic bishop and his deacon. The monk was evidently convinced of errors in his church.—Der Mokholles is the chief convent and the boast of the papal Greeks, and is situated on the high ground near Sidon.

May 18. Our school agent, having waited a long time in vain for the promised reply of the patriarch, to whom he wrote more than a month since on the subject of the errors of popery, sent his holiness today a second letter, of which the following is a copy.

"To his blessedness, patriarch Ignatius, &c. &c.

"Your esteemed letter was, long since, duly received, and I was comforted by the

assurance it contained of your usual health and prosperity. In that letter you expressed your wish that, if I had any lurking doubts about the correctness of the Roman Catholic faith, I would let you know them, for that, by the grace of God, you were able to remove them. According to your word I wrote you, informing you of some of my chief difficulties, and asking, 1. How it could suffice for our salvation, to say, without inquiry, 'I believe whatever the church believes?' 2. Where is the proof of the existence of purgatory? 3. How does it appear proper to invoke the saints, seeing they are men like ourselves? There are other questions, which I wish to propose, but I confined myself to these three, in order that I might not be burdensome. And now two months or more have passed away, since I wrote, and I have seen from your holiness neither proofs nor letter, and my doubts, instead of being removed, have, from this circumstance, become stronger than before. Why should not the patriarch of Antioch answer me? Our Saviour's last command was, 'Go into all the world, and preach the Gospel to every creature;—go disciple all nations, teaching them to observe all things whatsoever I have commanded you.' St. Paul says, the steward of God ought to be 'able by sound doctrine both to exhort and to convince the gainsayers;' and our Saviour again says, 'Whosoever shall do and teach (my word,) the same shall be called great in the kingdom of heaven.' Again it is said, 'Reprove, rebuke, exhort, with all long suffering and doctrine.' I therefore beg to know for what purpose are patriarchs, bishops, and priests in the church, if it be not to instruct, exhort, and guide their flock in matters like the present; for, surely your blessedness will not allow, that their business is merely to put on priestly apparel, and make a display in silk and gold. I recollect how the only begotten Son of God, our Lord and Saviour Jesus Christ, *died* for his people, and bought them with his blood, and I ask myself, if he, our Lord and Master, could do this, how is it not the duty of his ministers to endure a little trouble of proving, from the holy Scriptures, what that faith is by which we must be saved. To me this appears to be the appropriate business of their office, and that all persons who fail to perform the proper duties of their office must, of course, fall under condemnation. Your silence to me, as I have already said, has had the effect to confirm me in the opinion that every man is bound to look, not to the church, but to the holy Scriptures to direct him in the way of salvation; and sure I am that the Scriptures are abundantly sufficient to accomplish this

desirable end. I find, moreover, that instead of being new in the opinion, I have many of the fathers of the church with me. St. Athanasius, archbishop of Alexandria, in his 39th letter, says, that 'the Scriptures are a fountain of salvation: whosoever is athirst let him come hither and drink; for from these books alone are preached the doctrines of true religion. Let no man add a word to them nor diminish aught from them in any wise.' He says, also, that 'there are other books besides these, which heretics make use of to deceive the minds of the simple.'—St. John says, 'If any man shall add to these words, God shall add to him the plagues that are written in that book,' and Paul says, though we, or an angel from heaven, preach any other Gospel, let him be accursed.' I, therefore, beseech your blessedness, by the love of our Mediator Jesus Christ, who was crucified for our salvation, that you will honor the Gospel of our Lord and Saviour, that you will prohibit no one from reading it, nor second the aim of the Council of Trent in this matter. I herewith send your blessedness a set of ar-

ticles containing my religious belief, as I have gathered it from the holy Scriptures, by which you may see more at large what my faith is. I beg you will read it with candor, and then let me know your opinion whether it is a true scriptural faith, or not, for we are commanded to 'search the Scriptures'—'to prove all things, and hold fast that which is good.' Begging you to let me know in what way I can do you service, I am, with all reverence, &c. &c. J. L."

21. Letters arrived from our friends and brethren at Safed, and also from those at Jerusalem. Girge (George,) the Abyssinian, is said to be still out of health, and his mind in the same state of progressive inquiry as formerly. He seems to have lost his confidence in the pretended Holy Fire of the sepulchre, and to have given up much of his trust in the intercession of the saints.—Joseph Michael of Hadet is at Jerusalem, and appears well. He intends going to Abyssinia with the German brethren.

(*Tb be continued.*)

Foreign Intelligence.

Mediterranean.

Operations of the Church Missionary Society's Press at Malta.

At p. 360 of the twenty-second volume, an account was given of the issues from this press up to the middle of April 1826, in connexion with remarks on the importance of suitable publications in the Mediterranean. By late numbers of the London Missionary Register it appears, that from January 1825 to December 1827, works of various sizes had been printed as follows:

<i>Lang's. Cop's printed.</i>	<i>Cop's dis.</i>	<i>Cop's in Deposit'.</i>
Italian, 13,500	7,535	5,965
Greek, 18,000	11,537	6,463
Arabic, 23,000	14,862	8,138
Total, 54,500	33,934	20,566

Among the publications we notice the following:

In *Italian*.—Milner's Church History, 1st Century—First Six Centuries, abridged from Milner—Conversion of Augustine—Augustine's "City of God"—Life of Swartz—Image Worship; from Milner. vol. iii. cent. 3, chap. 3.—In *Greek*.—Short History of Three Centuries—Baxter's Call, abridged—Commentary on Acts—Churches at Ephesus, Athens, and Thessalonica—Tract on Education—Philan-

thropos, a Gazette, from January 1826.—In *Arabic*.—Portions of Scripture—Dairyman's Daughter—Dr. Watts's First Catechism for Children—Life and Death of Pliny Fisk.

The commencement of the Reformation under Luther, from Milner, vol. iv. cent. 16, chap. 1 to chap. 6, was in the press in *Italian*, and the entire history, including Scott's continuation, has been prepared in that language.

Only a small portion of the works printed, or in press, or prepared, or in a course of preparation, are named above. The annual expenditure for translating, is 583 dollars; for printing and binding, 1,063 dollars; for paper and sundries, 1,034 dollars.

The following communications from the American missionaries at Beyroot to Mr. Jewett, will serve to show with what prudence the press must be employed in reference to such countries as Syria. Mr. Goodell writes—

Through the good providence of God in disposing of circumstances and events, I have had the happiness to see all the books and tracts which you sent, placed safely in my own study. Of Arabic Scriptures, we have a good supply on hand. With the former editions of your Tracts we are also tolerably well supplied, especially for the present: but do not fail to send us all your new Tracts as fast as they are published. I want to see "Little Henry and his Bearer" in Arabic: I have

translated it into Turkish, and it is read, in manuscript, with prodigious interest. The "Dairyman's Daughter" has been very highly praised among the Arabs; and I think "Little Henry" would be much more so.

To your inquiries respecting the propriety of printing in Arabic the journals of some of those connected with us, I will give, not an answer, but my opinion: at present, I do not think that it would be judicious. We ourselves translate and circulate, in manuscript, as much of such matter as we dare to do. I assure you, there is more excitement in Syria than you can well imagine. The time will probably come when an extensive circulation of such journals will be deemed very desirable. But, as the management of all this is entirely in Mr. Bird's hands, his opinion will be worth much more than mine, and he will, doubtless, write to you soon. I think such works as the "Dairyman's Daughter," "Little Henry and his Bearer," and the "Shepherd of Salisbury Plain," are likely to be more useful at present than Tracts of any other character. But a year hence the face of things may be entirely changed.

We do not scatter Tracts abroad profusely; both on account of the difficulty of getting them into the country, and also because we do not think an indiscriminate distribution of them would be useful: with the greatest precaution, many of them, doubtless share the fate of the holy Bible—that is, are cast into the fire. But we have reason to be thankful that you have sent us so many; and we doubt not they have contributed to our usefulness. We will endeavor to keep you well advised, from time to time, of the state of the demand.

Mr. Bird remarks, in reference to the Statement of Asaad Shidiak of the change which had taken place in his mind, published at pp. 71—76, 97—101 of the last volume—

* It is not the thing for publication in Syria, at present: we have not yet ventured to circulate copies, even in manuscript; but this we should do, if our friend were in a state of safety. What would do, however, on a small scale, in manuscript, would not do from the press: the press is much to be feared by our enemies in this land; and they will not fail to silence it if they can. It is necessary therefore to let it speak MILDLY; and especially not to suffer it to attack individuals. Should we hereafter have opportunity, we may forward something of the kind which you suggest, such as Providence may furnish us; and we rejoice that we have a prospect of such auxiliaries as those in Malta.

Proceedings of Mr. Hartley, Church Missionary, in Greece.

Extracts from Mr. Hartley's communications may be found at pp. 360 and 383 of vol. xxii, and p. 349 of vol. xxiii. In October last, Mr. Hartley left Smyrna on a visit to the Grecian islands. On the 9th of October, he thus wrote from Syra:

Our voyage from Smyrna was rendered painful, by the tediousness and by dangers from pirates. We were attacked by four piratical boats, on entering the channel of Scio; and were only saved by God's blessing on the determined resistance of our crew.

In Syra, we were taking steps for supplying Greece, both continental and insular, with the Scriptures. There is much to encourage us. Mr. Brewer and myself, returned, this morning, from a visit to the islands of Myconi and Tinos: in both islands we have begun the sale of the Scriptures, and have found agents for carrying on this important work: at Myconi, we left 35 New Testaments—THEY WERE ALL SOLD THE FIRST DAY! We have reason to believe, that, by divine assistance, a similar sale may take place in other directions. We have already sent off a new supply to Myconi and Tinos, and are now contemplating a voyage to Paros and Naxos, with the same intentions.

I feel confident, also, that we are distributing the Malta publications with considerable effect: they are read with attention and interest. I make particular use of Lord Litton on St. Paul, Bishop Porteus's Evidences, and Locke on education. Works on Evidences, and conversations on Evidences, are, at this moment, of particular importance in Greece. Infidelity has made considerable progress among the younger part of the population, and we must do all that we can to check it.

We have made most interesting acquaintance with Theophilus, whom you will remember as Professor at Haiali; and with Eustratius and many other well informed Greeks. Almost all seem favorable to the work of reformation; though deficient, at present, in those qualities which are requisite for carrying on such a work with vigor. It is not improbable, however, that it may please God to prepare some of them for this so great an undertaking.

Mr. Brewer had come to Syra from Constantinople a little before the arrival of Mr. Hartley. (See p. 19.) They visited together the islands of Myconi, Tinos, Delos, Syra (a second time,) and Hydra; and afterwards landed at Napoli di Romania, and thence proceeded by land to Argos and Corinth. (See p. 111 of the number for April.) They then crossed the Isthmus to Cencrea, and, at length, arrived at Egina.—After having completed this tour, Mr. Hartley remarks:

I am happy to inform you, that our travels have not been without benefit, and that they hold out the prospect of still greater. We have established dépôts for the sale of the Scriptures, in almost every place of importance which we have visited; and are glad to find that there is an encouraging demand for them.

Such a revolution of mind has been keeping pace in Greece with political changes, that, in the event, it may produce consequences of incalculable importance. I do not believe myself exaggerating, when I say, that by far the greater proportion of thinking men are no longer believers in the dogmas

and inventions of men; everywhere I hear them speaking of a reformation of religion, and such a thirst for information is afloat, and such a free spirit of examination, that we cannot but hope for the most beneficial results. It cannot, however, be denied, that there is a strong tendency to infidelity: yet from the readiness with which I find persons lending an ear to the evidences of Christianity, and retracting error when made acquainted with their force. I conceive that scepticism is rather, in Greece, the result of want of information, than of opposition to truth.

The important public events, which are taking place in this quarter, will universally attract the attention of politicians; but they will, I trust, much more call forth the prayers and exertions of Christians. This is a crisis, on which the religious, no less than the political state of the East, for ages may depend. And while we rejoice to hear of the *yoke of the oppressor broken and of the captive freed*, in a sense which is but limited and earthly, shall we not be much more solicitous, that that freedom may be imparted to the people of Greece, which no tyrant can ever violate, nor any period of time ever bring to a termination? How many will exult to find the classical recollections of Sphacteria and ancient Pylos associated with the brilliant achievements of the British navy! And ought not Christians, impelled by a sacred patriotism toward that heavenly land of which they are denizens, and fired by a holy and ardent allegiance to that Sovereign whose blood has forever redeemed them, and whose Spirit is their constant support, to renew their efforts on an occasion like the present; and to watch that an opportunity may not be lost, which perhaps will scarcely never return? If there should be found, at present, a few faithful servants of Christ acting in the spirit of that resolution, which was adopted by St. Paul in a large city not far distant—I determined not to know anything among you save Jesus Christ and His crucified—I feel persuaded that effects of a similar nature would not be wanting—*my speech and my preaching was . . . in demonstration of the Spirit and of power.*

On the 10th of January he adds:—

Things are very encouraging in Greece, though difficulties may be foreseen. To day, a Greek ecclesiastic has been with me, who appears deeply concerned for his salvation. May many others have a similar experience! Should the present most liberal Constitution be actually established in Greece, there will, in a few years, be a wonderful field in this interesting country. I send an extract from the journal of my late tour, which may derive interest from present circumstances.

Napoli di Romania: Oct 17., 1827—I have been highly interested by a visit, which we have just paid to Griva, commandant of the Palamidi. This chief, having held possession of that important fortress for more than a year, found himself unwilling to give it up; and, impelled by his vindictive feelings, has actually waged war on his countrymen: about two months ago, he commenced firing on the lower castle and on the town, and even proceeded to throw bombs. No less than one

hundred and fifty persons became the victims of this outrage.

On reaching the summit of the tremendous rock on which the fortress is built, I was surprised to find Griva, himself, waiting to receive us. He is a fine looking young man; and, apparelled as he was in a magnificent Albanian dress, he presented such a noble and warlike figure as I had never before seen. After receiving us with a friendly Greek welcome, he introduced us to his quarters, where his wife, a young lady of elegant appearance, arrayed in a handsome Turkish costume, exhibited herself for a few moments, and then suddenly disappeared, this Mussulman retirement of females still existing among some of the Greek clans. With Griva we had much conversation. I told him, as I do many others, the history of the Bible Society, and left with him for the use of the garrison, two copies of the New Testament. Judge of our surprise at his answer—"They are a good thing for those who can read: but I do not know how to read." I have been sometimes shocked, particularly in Smyrna, at meeting with Greek ladies, of elegant manners and appearance, who have made a similar confession; but I was thunder-struck, to find a man so prince-like in demeanor and commandant of the famous fortress of Palamidi, making such a discovery. He expressed, however, his regret—"His father had never provided such an advantage for him." Our conversation turned chiefly on the politics of the day: he threw out hints, which he evidently meant as a justification of his recent conduct: "Men," he said, "who possess no merit, who have never fought for their country, are preferred to offices of importance; while those who have distinguished themselves to the utmost, are passed by with disregard." He also intimated, that he waited the coming of count Capo d'Istria, in order to give up the fortress to him.

After accompanying us, with one of his brothers, to the various works of the fortification, he introduced us to another brother, who was laid up with sickness. They described to us the warlike habits of the family. They told us that they never lived on the three articles of bread, meat, and wine together: if they had bread, they had no meat: if they had meat, they had no bread: for months in succession, they never changed their dress: they were accustomed to beat, cold, rains, and snows—to wade rivers up to their neck—and to encounter many other appalling hardships: if they were two months without an expedition, they grew sick: they had never paid tribute to the Grand Seignior: when they could not find Turks to fight, they attacked their own countrymen.

With all the crime of Griva, a Christian judgment will find room for compassion. It is true, he has turned his cannon upon his countrymen, and the voice of his brother's blood cries for vengeance against him; but no one ever taught him to read in the Gospel—*Do unto all men, as ye would that they should do unto you.* His early education taught him, that there is nothing more noble, than to despoil his fellow-creatures—to bathe his sword in the blood of his enemies—to disregard all interests except those of his family—to live for the present moment, nor ever to think of

eternity. Can we compare the guilt of such a man with the crimes of one bred up in all the light and knowledge of civilized and Christian Europe? I must own, that I felt so much interest in his character, and so much apprehension for his future fate, impelled too by the very kind attention which we had shewed us, that, after I had returned to my lodgings, the thought occurred to me of going up once more to the Palamidi, and of advising him, as a friend, to yield to the government, and not to bring ruin upon himself by persisting in opposition. The recollection, however, that interference in politics might easily involve consequences utterly destructive of my missionary character and usefulness, led me to abandon the idea. But how painful is the thought, that such a chieftain should be lost to his country and to himself! I earnestly implore God, that, if his offences have exceeded the measure of human forgiveness, he may yet find mercy with Him who said to a dying malefactor, *To-day shalt thou be with me in Paradise!*

Great Britain.

BRITISH AND FOREIGN BIBLE SOCIETY.

ONE of the Branch Bible Societies of Great Britain has lately published an Appeal in behalf of the Parent Institution, from which we extract what may be regarded as conclusive demonstrations of the special blessing of God on the British and Foreign Bible Society, and on the cause of Bible Societies in general.

1. The Vast Extent of the Bible Union.

There now exist, in different parts of the world, 3,965 Bible institutions. There are in Great Britain, connected with the Parent Society, 2,066; in the colonies, and other dependencies of Great Britain, there are connected with the same Society, 86; in Ireland, connected with the Hibernian Bible Society, 232; in Scotland, 160; in Great Britain, therefore, its colonies and dependencies, there are 2,516 Bible institutions. Further, there have been formed on the European continent, 825; in Asia, 14; in Africa, 4; and in America, 578; making the above total of nearly 4,000 Bible Societies. These Societies comprise, probably, not less than 400,000 members, gathered out of all classes of the community, from the highest to the lowest, in all their different shades of character and variety of circumstances, and out of a large number of the nations of the world; having little connexion with one another, yet all combined to promote one common object, and that object one from which the natural man is averse—the spreading of the word of God!

What now, it may well be asked, could have produced such a union, but the power of God—the effectual operation of him, who has the hearts of all men in his hands; and who, in accomplishing his purposes, can as easily produce the same mind and give the same impulse to a multitude, as to an individual? Some particular concurrence of circumstances may combine one single nation, or some special individuals of different nations, in one concentrated effort; but such a combination of

individuals of many nations, and of all ranks and professions among them, was never witnessed, but in the Bible Society.

For consider: the combination is not a conspiracy: it is not a secret union for a secret purpose, the mysterious nature of which seems to give an importance and character to its members, which is cement enough to unite them together; but it is an open and avowed union, the principles and laws of which are known to all the world.

Further, it is not an union which will secure the selfish purposes of a party and peculiar denomination. How strongly this will operate to preserve large masses of mankind in firm adherence to each other we all understand: natural principles will explain the phenomenon. But the union exhibited in the Bible Society is an unnatural union. Its enemies characterize it aright, when they term it a heterogeneous mixture, which cannot hold together, nevertheless it has held together, because maintained by a power not within itself: and the very fact of the combination and its continuance is an evidence of that power, which maintains it.

For again, as the union is, on common principles, unnatural and unknown to experience, so the object itself is one in which common men can find no interest. The direct tendency of the dispersion of the word of God, without note or comment, is to supersede the views, and thoughts, and opinions, and vain contrivances, and inventions of men; and to exhibit God to his creatures in that plain and simple form, in which he has been pleased to reveal himself. Now what natural man loves to be dispossessed of his own things? Search the records of history, and you will find, that, while the word has ever been dear to the child of God, it has been, and is, the aversion of every unbeliever. Every natural man, whether he be Gentile or Jew, avowed infidel or nominal professor of any description, pharisee, pipist, or profligate, every natural man turns away from the word. Yet not a few natural men are constrained to unite in promoting this object; and, so long as the Lord hath purposes to answer by the dissemination of his word, they will be maintained in the union.

2. The Mighty Work already achieved.

Consider what these Societies have been able to effect in the extensive prosecution of their common object.

What is the number of copies of the Scriptures which have been put into circulation by their united efforts? There have been issued by the Parent Society in Great Britain, 4,303,395 copies; of which 3,948,512 have been in the five languages spoken in the United Kingdom. The Society has purchased and issued abroad, 936,333 copies; and, in addition to this number, has granted about 53,300 to Societies and confidential agents in various parts of the continent, for the distribution of Bibles and Testaments in the French, German, Swedish, and Danish languages; the produce of which grants cannot be estimated at less than 270,000 copies; making the number of copies issued by the Society, at home and abroad, not less than FIVE MILLIONS AND A HALF! In addition to this must be added 1,969,218 copies printed and

circulated by Foreign Societies on their own account; which will raise the whole amount of copies of the Scriptures, either in whole or in part, which have been printed and issued by Bible Societies since the year 1804, to the extraordinary number of **SEVEN MILLIONS, FOUR HUNDRED AND SEVENTY-EIGHT THOUSAND, EIGHT HUNDRED AND FORTY-EIGHT COPIES.** Of this number 7,000,000 at least must have been actually brought into circulation; and thus a larger supply secured to mankind in twenty-three years than issued from all the presses of the world during the preceding century. Who then can question, whether the Society is an instrument which God has raised up? Or who can calculate the blessings which it has been the means of conferring upon mankind?

Consider the *languages and dialects* in which the Society has, immediately or by its connexions, put forth the holy Scriptures, or integral parts of them. This is not the least extraordinary part of its history. In the year 1800, the number of translations made of the Scriptures, either of parts of them or of the whole, into the various languages of the world, amounted to about 70; of these, some had never been printed, others contained only a few fragments of the inspired writings, and others were in languages which had ceased to be spoken: the whole number, however, with all these deductions, did not exceed 70. Now, of those versions, which had been before printed, the Society has reprinted 42; of five others of this class it has printed new translations; but it has printed or aided the printing and circulation of the holy Scriptures in 57 languages and dialects, in which no part of the Scriptures had ever been printed previous to the existence of the Bible Society; and it is now engaged in carrying on, or promoting the translation of the Scriptures in 45 other languages and dialects, into none of which had any part of the Scriptures been previously rendered. Without then employing any extravagance of language, surely it may well excite our astonishment, that, previous to the establishment of the Bible Society, during the period of nearly 1800 years, we should be able

to number up not more than 70 languages and dialects, into which any portions of the Scriptures are known to have been translated; and that during a space of 23 years from the first formation of the Parent Society, the entire Scriptures, or parts of them, should have been printed in 57 new languages and dialects; and translated, preparatory to printing, in 43 other languages: in a word, that much more should have been effected, in the short space of 23 years, toward the universal dissemination of the word of God in all the languages of the earth, than was effected previously from the beginning of the Christian era. Previously, the Scriptures were not circulated in 50 languages—now, they are circulating in above 100; previously, no translations had been effected, ancient or modern, in more than 70 languages—now, the word appears in above 140. What now can account for such a stimulus having been given to the minds of men, in the pursuit of this object, but the providential arrangements of the Lord, who, to accomplish his own purposes, has caused it so to be? No inferior cause will explain it. For it is remembered, these are not the works of a knot of men, closely united together by special circumstances and common interests; but they are the fruits of labors carried on by many bodies and individuals, acting in concert indeed, but distinctly and separately—in England—on the Continent—in Russia—in India—in America; and what power but that of the Lord, could combine all these persons together in one work, and that work the translation of his holy word?

How is it possible, then, to avoid the conclusion, which presses upon us, that the Bible Society, let its duration be what it may, is the work of God? No one can arise from the consideration of these various facts—no one can reflect on the origin of the Society—can regard the concurrent providential dispensations which have accompanied its progress,—and then look at the results which have been brought out of the whole, without acknowledging that it is of the Lord. *Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord.*

Domestic Intelligence.

ABSTRACTS OF REPORTS.

THE anniversaries of some of the principal benevolent Societies in this country, were noticed at pp. 192, 193 of the number for June, and p. 224 of the last number. We shall now give abstracts of such of the annual Reports as have come into our hands.

AMERICAN TRACT SOCIETY.

Third Report.

Publications.—The series of duodecimo Tracts in English had been enlarged to the number of 200, previous to the annual meeting in May 1827. During the past year, 12 numbers were added to this series. These are issued in six bound volumes, and

also in eighteen smaller volumes, as well as singly.—Seven Tracts have been added to the series in Spanish, making 20 in all.—Twenty-four have been stereotyped and published in the German language.—Three Tracts have been printed in Hawaiian, for circulation at the Sandwich Islands: and two Tracts and four Handbills in Italian, for distribution at Malta.

Besides the above, 65 Children's Tracts have been stereotyped, and most of them printed: also Doddridge's *Rise and Progress of Religion in the Soul*, the sum of 800 dollars having been given for that purpose by four individuals of different evangelical denominations. Of the *American Tract Magazine*, 5,000 copies are published monthly; and of

the *Christian Almanac* for 1828, twenty distinct editions were published, nineteen of them adapted to the meridian and latitude of as many different localities in various parts of the United States. The other edition was fitted for general circulation through the Union. The following summary is extracted from the Report.

During the year ending May 1, there have been printed,	<i>Tracts</i>
In the English language	3,906,000
In French	50,000
In Spanish	35,000
In German	144,000
In Hawaiian	65,000
In Italian	6,000
Children's Tracts	239,000
Boatswain's Mate, 2,000 copies, embracing	14,000
Bound volumes of Tracts; of vols. I. and VI.	
each 4,000 copies, of vol. V. 3,000; of vols.	
II. III. and IV. each 3,000; making, in all,	
17,000 vols. comprising Tracts	560,000

Whole number of Tracts printed during the year	5,019,000
Whole number printed since the formation of the Society	8,834,000
Whole number of pages of duodecimo Tracts printed during the year	53,667,000
Whole number of do. printed since the formation of the Society	97,835,000
Whole number of pages of Children's Tracts printed during the year	5,208,000

Of the Tracts issued during the year, 3,190,000 have been covered, making 15,760,000 pages of Tracts issued during the year, exclusive of the Tracts mentioned above.

Of 40 of the Tracts, 20,000 copies of each have been printed during the year; of 26, 24,000; of 7, 32,000; of the "Way to be Saved," 40,000; of "Quench not the Spirit," 44,000; and of the "Sweare's Prayer," 64,000; making the whole number of the last mentioned Tract, published by the Society in three years, 103,000.

The whole number of copies of the American Tract Magazine, published during the year, is 40,500.

Whole number of copies of the Christian Almanac, for 1828, printed at the Society's House, 123,300. Of the Rise and Progress, embracing 280 pages, 2,000 copies have been printed; while number of pages 560,000.

On May 1, 1827, the General Depository contained duodecimo Tracts, (including the Tracts in 7,545 bound volumes.)

Printed the last year in separate Tracts and bound volumes, duodecimo,

Remaining in the General Depository, May 1, 1828, (including the Tracts in 10,357 bound volumes.)

Duodecimo Tracts circulated during the year, (including the Tracts in 14,188 bound volumes.)

Total circulated since the formation of the Society

The principal part of the Tracts circulated have been sold, very nearly at cost, to Branches and Auxiliaries of the Society, and to other benevolent institutions and to individuals.

<i>Gratuitous Distribution.</i>	<i>Pages.</i>
To the Sandwich Islands	645,000
To the Mediterranean	269,000
To other foreign lands	91,238
Total to foreign countries	1,015,238

West and South of the Alleghany Mountains	976,138
To other parts of the United States *	611,602
Whole amount of grants as above	2,602,978

Three hundred dollars have been appropriated to Rev. Jonas King, to be employed in procuring Tracts for distribution in Greece. (See p. 225 of the last number.) This sum has since been refunded by the Branch Society, the seat of which is at Boston; and the American Board of Missions has offered the gratuitous use of its presses at Malta for printing the Tracts.

Funds.—The receipts were as follows:

Received for Tracts sold,	\$32,670 20
Donations,	12,464 38
Total of receipts,	45,134 58

The whole of the above sum was expended, and bills were due at the end of the year to the amount of \$711 64. The Society was also under obligations, chiefly for paper, which would become due previous to the first day of October, to the amount of \$10,220 92, exclusive of all the current expenses for printing, folding, binding, &c.—In this connexion, the following extracts should be made from the Report:

The Society's funds have, at all times since its formation, been very limited, compared with the extent of its operations, there having rarely been funds enough in the Treasury to meet the current expenses of two weeks, and it often having been requisite for individual members of the Committee to assume personal pecuniary responsibility, in order to meet the Society's dues.

The causes of this state of the Society's funds are very apparent. It is not that pecuniary contributions have not been liberally made, but that the extent of the Society's operations has exceeded them. The Committee, in view of the responsibility in so great a degree devolving upon them, of carrying forward this department of benevolent exertion in our country, have never dared to look first into the Treasury, and graduate their efforts accordingly; they have felt, that they must press forward in the work, and trust in God, through the liberality of the friends of the cause, to sustain them. This course they feel that they must still adopt. The General Depository has not yet been supplied, as it should be, with Tracts; the wants of the destitute are every month more and more apparent; the field of usefulness is daily extending; evidences of the divine blessing on these publications are accumulating; the Committee feel, that the providence of God calls them to go forward, and that they cannot go back, nor diminish their exertions.

The pecuniary wants of the Society were never so great as at the present time. Some thousands of dollars in donations are needed for immediate use. The Committee thus

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spread before the Christian community: the rich and the poor, clergymen and laymen, ladies as well as gentlemen, and pray for such aid from all, as the dealings of divine Providence with them permit them to afford.

The Committee would mention, in this connexion, that no pains is spared to conduct the concerns of the Society in the most economical manner. The services of all the members of the Committee are gratuitous; and also those of the Treasurer, who, in addition to discharging the duties of his office, has converted all the uncurrent bills received, except on banks broken, into bills current at the banks, and made a donation to the Society to the full amount of the discount.

And, notwithstanding the large amount of service necessarily required in receiving into the general Depository 5,000,000 of Tracts, annually; delivering them, in large and small quantities, and forwarding them to every part of the country; conducting the correspondence; keeping the accounts; and superintending the printing, stereotyping, engraving, agencies, and the whole operations of the Society; yet the Committee have, the past year, issued thirteen pages of *Tracts* for every cent received; and that, throwing out of the account the expense of stereotype plates and engravings, the printing of the Annual Report, the Tract Magazine and Christian Almanac, 2,000 occasional volumes, and 12,760,000 pages of covers: an amount of printing, which, compared with the receipts, it is believed, will give the most entire satisfaction to every friend of the cause, and create in every mind the assurance, that the sacred funds committed to this Institution are faithfully and discreetly appropriated.

Miscellaneous.—The Report mentions an interesting work of grace among the females employed in printing, folding, and stitching Tracts in the Society's house. Fifteen of the 41 individuals employed were members of the church previous to February 1826; of the remaining 26, 18 have since professed faith in Christ. A simultaneous work, of similar character, has also been witnessed among females engaged in the house of the American Bible Society.

Twenty pages of the Report are occupied on the *motives for increased exertion* in behalf of the Society's object. The extent and wants of the country to be supplied, the call from our destitute brethren, the claims of foreign countries, and the divine blessing on the Society's publications, are the leading topics of remark.

The only remaining extract from this document, for which we have room, exhibits the almost unprecedented advance of this Society:

When it is found that the results of the second year of its operations were *three-fold* what they were the first year, and still more, compared with the aggregate amount of the whole Tract operations of the country in any

preceding year, it was felt by some, that the magnitude of the result was occasioned, in no small degree, by the novelty of the Society, or some temporary excitement, and that very little, if any extension, could be expected for many years to come. But the issues of the third year, now closed, bear the relation to those of the second year of five to three, and show an increase, compared with the preceding year, which is very rare in the history of benevolent institutions, and which furnishes a new and instructive lesson, that God is ready to bestow large blessings upon Zion, and that his children shall never be straitened in Him.

Fourteenth Annual Report of the American Tract Society at Boston.

This Branch Society, still retaining the name which it received by charter from the civil authorities before the institution of the Society above noticed, made New England the principal sphere of its exertions the last year.

Distribution of Tracts.—This Society has printed no Tracts in the English language since it became connected with the National Society at New-York. The number circulated during the past year, is here exhibited.

Pages.
Sold to agents, auxiliaries, and individuals, 9,015,742
Delivered to life members and donors, 734,078
Donations for gratuitous distribution, and to establish permanent depositories, 1,354,436
Whole amount, 11,091,256

It was stated at p. 134 of the number for April, that this Society had defrayed the expense of printing 80,000 pages of a Tract in Hawaiian for the Sandwich Islands.

Funds.—The receipts for the year were as follows:

For Tracts, Tract Magazine, and Christian Almanac, sold,	\$9,663 57
Donations,	2,515 90
Balance in the Treasury at the last Annual Meeting,	290 57
Total,	\$12,450 90

The payments were \$12,231 85; of which, \$2,006 25 were a donation to the National Society for the printing of Tracts in foreign languages, and to aid in sending an Agent to New Orleans and the West, and to replenish the Depository.

During the year, 138 new Auxiliaries were recognized, making the whole number 547.

Funds have been raised in twelve towns for establishing permanent depositories, to be owned and managed by the people where they are established. This system has excited much interest in favor of the cause, and consequently, the remittances from the several depositories have been larger the past year than in any previous year.

AMERICAN HOME MISSIONARY SOCIETY.

Second Report.

In the first year of its existence, this Society extended aid to 196 congregations and missionary districts in the support of 169 ministers. Of these congregations and districts, 143 were on the books of the Society, at the commencement of the second year, and of the ministers employed, 112 were still in commission, the terms of whose engagements have since been fulfilled. Of these 74 have been resappointed, and are still in the service of the Society, together with 89, who have been received as missionaries and agents during the year, making the whole number of ministers employed since May 9, 1827, 201, and the number of congregations and missionary districts aided, 244.^{*}

Proceedings of the year.—Of the 201 missionaries employed within the last year, 125 are settled as pastors, or are statedly engaged in single congregations; 43 divide their labors between two or three congregations; and 33, including agents, are allowed to exercise their ministry in a larger extent of country. Of the whole number, exclusive of agents, 113 have been employed in the State of New-York, 27 in Ohio, 9 in Pennsylvania, 9 in Indiana, 5 in Michigan, 5 in Missouri, 4 in Kentucky, 3 in Illinois, 3 in North Carolina, 2 in South Carolina, 2 in Tennessee, 2 in Virginia, 2 in New-Hampshire, 2 in Vermont, 1 in Maine, 1 in New-Jersey, 1 in Alabama, 1 in East Florida, and 1 in Lower Canada.

The amount of ministerial labor performed within the year, under commissions from this Society, has been 133, and, in most cases, this labor has been of a character which God has owned and blessed. In pursuance of their instructions, the missionaries, with very few exceptions, have been faithful and zealous in their preaching, in the visitation of families, and in conversation with individuals; in the institution and conducting of Sabbath Schools and Bible Classes; in the encouragement of social meetings for prayer and religious conference; in their observance of the monthly concert for prayer; in instructing their people, and inviting their co-operation in the great cause of Christian benevolence. Sabbath Schools^a have been organized perhaps in every station, and in some with the most signal success, while Bible Class instruction has been pursued, in most of the congregations, with an influence equally benign and happy. These are regarded, both by the Committee and the missionaries, as among the most powerful auxiliaries to the successful prosecution of ministerial labor in all places, but especially in our new settlements, and in congregations where, from their recent organization or other causes, the importance of religion and of religious institutions is not generally known and felt. And it is delightful to witness that, in many of our congregations, who, without a minister,

esteemed themselves unable to support one, there are now Sabbath School and Bible Class Societies, Tract Societies, Bible Societies, and Foreign and Home Missionary Associations, all receiving the little mites of their several contributors, while the people themselves are astonished at the apparent paradox, that, in the whole of this process, their resources for the support of their own minister, and for the education of their children, are increasing in proportion as their benevolence to others is expanded. Add to this, that no less than 39 of the congregations aided have been visited with the special blessing of God, in revivals of religion; that not less than 1300 souls have been made the hopeful subjects of renewing grace, and the direct and immediate effects of the operations of this Society in a single year, and that the second of its existence, are seen in a most interesting and animating light. If there ever was an enterprise in which Christians might walk by *strength* as well as by *faith*, it is here exhibited in the visible and tangible results of the limited and partial efforts of the churches of our country, concentrated in the object of this institution.

The occasion of the large portion of missionaries in the State of New-York, was explained at length, in our last Annual Report, (page 43.) It need only be remarked here, that, of the 113 employed in this State during the last year, 69 have been aided wholly by funds derived from the Western Agency, and other Auxiliary Societies and individuals within the State, in compliance with the expressed wish of the donors; while the whole amount received from this State, is \$3,361 90 more than the amount appropriated towards the support of all its missionaries.

Eighty-five Auxiliary Societies and Associations were recognized the past year; among which were the Massachusetts Missionary Society, the New Hampshire Missionary Society, the Vermont Domestic Missionary Society, the Hampshire Missionary Society, (Mass.) the Missionary Society of the Presbytery of South Alabama, and several county Societies recently formed in Ohio and other States.

The commencement of a Monthly Journal, to be published at the expense of the Society, was mentioned at p. 134 of the number for April. It is entitled "The Home Missionary, and American Pastor's Journal."

Funds.—The sum in the Treasury at the beginning of the year was \$6,047 04, and the Committee were then under engagements in more than the sum of \$10,000. The receipts during the year, were \$20,035 78: the expenditures were \$17,849 22: of course, there was a balance in the Treasury of \$3,233 60, upon which the following remarks are made in the Report.

This balance is nearly twice pledged by the engagements of the Committee, in more than the sum of \$13,000, to congregations.

* In this estimate the fields occupied by agents are embraced, and the congregations supplied in whole or part by the missionaries are numbered, except in those stations which embrace more than three congregations, in which cases each station is denominated a missionary district, and counts but one in this enumeration.

missionaries, and agents, now on the books of the Society, leaving a balance of engagements, above the present means of the Committee to discharge, of more than \$4,766 40; and applications for aid are increasing both in number and in urgency. Let it be remarked also, that the month of April is the season in which Auxiliary Societies usually make their annual returns; that the Treasury is far better replenished at this season than at any other; that, though the last year was commenced with a balance on hand, nearly equal to the present, the means of the Society were exhausted in a few months; that for a number of weeks in the autumn there were less than \$100 at any time in the Treasury, and it is manifest, that while the Society appears to stand, in the possession of ample means to answer all present demands upon its Committee, its friends have urgent occasion to take heed lest it fail.

General Remarks.—After having completed the history of the Society for the year, the Committee in their Report proceed to some remarks of a general character, from which the following are extracted.

From the preceding statements it appears that the receipts of the Society, the last year, have been \$1,895.02, and its expenditures \$3,865.05 more than in the previous year. The number of congregations and missionary districts aided, has increased 39, and the number of Missionaries and Agents employed in the second year of the Society has been 32 more than those of the first; and the engagements of the Committee are, at this time, \$3,000 more than they were under at the beginning of the year.

These facts exhibit an encouraging advance, in the operations of the Society, and the manner in which it has thus far been sustained and prospered may be regarded as a pledge of the continued favor of the Christian public and the blessing of God. But the detail of the separate action of this Society presents but a partial view of its influence on the cause of Home Missions in the United States. The facts alone that this National Institution has in two years employed 259 different missionaries in the performance of 213 years of ministerial labor, in 297 congregations and destitute townships and counties, and rendered essential aid in their support, while they have preached the Gospel steadily to not less than 200,000 souls, and been instrumental in the conversion of more than 2,300, are in themselves important, and call for gratitude and praise. But these facts are only items in the account of good which the Society has already effected. Though laboring under all the embarrassments of an infant institution it has embodied and laid before the community at large much information on the subject of the spiritual wants of our country, and has done much toward awakening a national sympathy in its object. This is a sort of influence it is true, which it is impossible to trace with perfect accuracy; but the Committee have reason to believe that it has been by no means inconsiderable in exciting to renewed and more vigorous action several Societies before existing, while a number of Auxiliary Societies

and Associations of great efficiency in different parts of the country owe their being to the influence of the National Institution. In this way, much doubtless has been saved to the cause, and an interest and a zeal have been produced which, it is believed, no obstacles can hereafter discourage. The churches and our citizens generally, are beginning to be convinced by this extended effort, and the blessing which has attended it, that the design of supplying all the destitute in this nation with the preaching of the Gospel is practicable. The friends of Home Missions are thus possessed of new courage, and God is raising new friends every month, who will no sooner forget the cause of this Society than they will forget to pray for the peace of Jerusalem.

We make but a single additional extract.

It has been found that, in most of the fields of desolation, there is a readiness to receive and treat with respectful attention the faithful ministers of Christ; and in many of them, there is an earnest waiting for the blessings of salvation. Many hundreds of destitute villages, townships and settlements need only be encouraged to believe that such blessings are possible, and a portion of their inhabitants are ready to exert themselves to the extent of their ability to obtain them.

AMERICAN ASYLUM FOR THE DEAF AND DUMB.

Twelfth Report.

THE whole number of deaf and dumb persons, who have enjoyed the advantages of this institution, is 262. Of these, 130 have left the school, leaving 132 as the present number of scholars. We make but a single extract from the Twelfth Report.

At the very commencement of the Institution, it was distinctly avowed, that *articulation* would form no part of the course of instruction, however much it might be valued and practised in certain schools in Europe. Some objecting to this great deficiency, as they deemed it, in the education of the Deaf and Dumb, the Directors were led, in their third annual Report, to express their views on this subject, with their reasons for the course which had been adopted, and appealed, for the correctness of their sentiments, to an authority of the highest kind.—the opinion of Dugald Stewart, who, for many years, resided in Edinburgh, where Mr. Braidwood, perhaps the most accomplished teacher of articulation to the Deaf and Dumb which the world has ever seen, lived and kept his school. With this school immediately under his notice, Mr. Stewart, in his account of James Mitchell, a boy born blind and deaf, published in the transactions of the Royal Society of Edinburgh, says, while expressing his views on this subject; “But Sicard’s aim was of a different, and of a higher nature; not to astonish the vulgar by the sudden conversion of a dumb child into a speaking automaton; but, by affording scope to those

means which nature herself has provided for the gradual evolution of our intellectual powers, to convert his pupil into a rational and moral being." And again, "I have been led to insist at some length on the philosophical merits of Sicard's plan of instruction for the Dumb, because his book does not seem to have attracted so much notice in this country as might have been expected, among those who have devoted themselves to the same profession. To teach the Dumb to speak, besides, (although, in fact, entitled to rank only a little higher than the art of training starlings and parrots,) will always appear to the multitude a far more wonderful feat of ingenuity, than to unfold

silently the latent capacities of the understanding; an effect, which is not, like the other, palpable to sense, and of which but a few are able either to ascertain the existence, or to appreciate the value."

These sentiments, as the Directors believe, prevail, at present, almost universally throughout our country; at any rate, the advocates for teaching the Deaf and Dumb to articulate are very few in number; all efforts to accomplish it in the Institutions for their instruction, are now considered useless; and, even if once made with very sanguine hopes, and high professions, of success, are wholly abandoned.

Miscellanies.

THE NORTH-WEST COAST.

The friends of missions have been strongly desirous, for a number of years, to see a mission established on that part of the North-West Coast of this continent, which belongs to the United States, and the pages of this work have contained repeated references to such a mission as a probable and not distant event. At no time, however, have the Prudential Committee been in possession of that full, precise, and certain knowledge of the coast and its inhabitants, which would enable them to determine on the most suitable place for commencing such an establishment. As will be seen in the following article, there are strong objections to the mouth of the Columbia river; and the coast, both north and south, has not been explored sufficiently to determine the most eligible site for a colony, with which, should one be formed by the friends of religion, it is desirable to connect the mission. It is understood, also, in respect to the territory immediately north of the Columbia, that the right of possession is yet left undetermined by the treaties between Great Britain and this country.

We shall present our readers with such of the more important and authentic information, as we have been able to obtain, and as will comport with our limits. The principal sources are original and valuable correspondence addressed to a member of the present Congress, to which the Corresponding Secretary had access during his visit to Washington last spring, and communications from an intelligent gentleman who had spent several years on the coast, to Mr. S. Adams, member of the Theological Seminary in Andover, and quoted by him in an essay read before the Society of Inquiry respecting Missions in that Seminary. This essay was published in the Boston Recorder of August 10, 1823.

The country which is the subject of these notices, is thus defined by Mr. Adams:

The tract of country to be considered in this article, is situated in the north-east part of the American continent. It extends from the Pacific ocean to the Rocky mountains, a distance varying from 400 to 700 miles; and from the 42° to the 55° north latitude, making the length from north to south 780 miles. The 42° is the southern boundary of the Missouri territory belonging to the United States. This boundary if run due east across the continent, would pass 22 miles south of Boston. On the north, the line of division is not yet settled. I have assumed 55° for the purpose of giving definite limits to that portion of territory to which my remarks will be chiefly confined.

Speaking of the Columbia, the correspondent of Mr. Adams says:

"The entrance of this river is in latitude 46 deg. 15 min. between Cape Disappointment on the north, and Point Adams on the south. From both sides a shoal or spit of sand projects reducing the navigable channel to a mile in width, across which is an extensive bar or sand flat, with only about four fathoms of water at high tide. The westerly wind, which prevails in high latitudes the greater part of the year, rolls a heavy swell towards this bar, and there meeting a strong current setting out from the river, causes a tumultuous sea, which breaks entirely across the entrance, even in the mildest weather, and renders it altogether inaccessible when it is rough and tempestuous. The coast from Cape Flattery in lat. 48 deg. to Cape Oxford in 43 deg. runs about N. N. W. and S. S. E. and is what seamen call a *straight iron bound shore*, and for the whole extent, there is not, except this river, an opening or place of retreat of any kind, where a vessel could find shelter, under any circumstances, with the wind on shore; and as this, as before observed, is the prevailing wind, and having the whole sweep of the Pacific ocean, blows frequently with great violence for many days in succession; to approach the Columbia is at all times hazardous, and from October till April, *extremely dangerous*. The egress is also difficult, and cannot be safely attempted,

but with a leading wind and steady breeze. After waiting in vain, through the greater part of the month of August, for a favorable time, I once attempted to beat out in a very fast sailing ship, of less than 200 tons burthen, with a moderate wind and settled weather. I succeeded, but was in imminent danger of losing my ship, which became entirely unmanageable in the narrowest and most dangerous part of the passage, owing to the heavy and irregular sea, where the oceanic swell meets the outset of the river."

This account,—continues Mr. Adams,—is corroborated by the testimony of several distinguished navigators. Capt. Mears, in 1788, finding breakers extending entirely across the entrance, called it Deception bay, and the high bluff on the north Cape Disappointment. Vancouver in 1792 could not enter. His tender, a brig of 130 tons succeeded in getting in, and when ready to depart, waited several weeks for a favorable chance, and had her deck washed repeatedly in crossing the bar. Mr. Gray, from Boston, was once nine days attempting to enter, and Mr. Shaler attempted it eight days, in a distressed condition, both without success. I have been thus particular in describing the mouth of this river, to show that this situation is far less favorable to the colony contemplated by Congress at that place, than some other situation on the coast. Capt. S. who is practically acquainted with the whole coast, supposes that a better situation will be found on the southern side of the strait of Juan de Fuca, in the vicinity of Port Discovery, in lat. 48 deg. 02 min. and long. 122 deg. 37 min. about 100 miles further north than the mouth of the Columbia. This port he represents as one of the finest harbors in the world; easy of access at all times, and very favorably situated for an extensive inland navigation. It is also much nearer the most valuable fur trade, for sea-otters are not often found south of 51 degrees.

I should not have dwelt so long on this point, did it not appear to me as important to select the best situation, or to avoid a bad one, for a missionary station, as for a colony of other settlers. It is to be hoped also that a Christian mission may yet be united with the contemplated colony.

We shall now confine ourselves chiefly to the correspondence first mentioned.

One of the writers, who has had good opportunities for observing the interior country westward of the Rocky mountains, says, that the country, for a considerable distance around the mouth of the Columbia river, is very barren, affording but little vegetation and no game; that the climate is unfavorable; and that the natives are poor, and have no resources around them to better their condition. He thinks it probable, that a more eligible situation may be found about a hundred miles south of that river. The Indians describe a river, or bay, about that place, to which access by land is easy, and the country in all respects more desirable. The writer has not visited the mouth of the Columbia, and makes

the statements respecting it as the result of inquiry.

If the country south of the river on the coast, and four hundred miles east, should be found rich in furs, have a good harbor, and grass, game, and water, and a good passage over the Rocky mountains in a direction eastwardly, the fur trade will take that course; but the writer does not think this combination exists.

The great salt lake, west of the mountains, lies in lat. 42°, long. 38° from Washington. The writer knows a person who explored the country from the head of this lake to the gulf of California, last year, and found it barren, and destitute of the means of subsistence.

If a good harbor can be found about lat. 43°, it will have great advantages over the mouth of the river. The route by which the writer has usually passed to the waters, which run into the Pacific, is in a direct line from Fort Atkinson to the point in the Pacific just mentioned. This route is now good for pack-horses, and there are but trifling obstructions to carriages. In the spring of 1827, a heavy four-pound cannon, mounted on a carriage, accompanied Gen. Ashley's expedition westward. It was drawn by two stout horses to the vicinity of the great salt lake west of the Rocky mountains, and back to Lexington, Missouri, by September. The horses found no difficulty in keeping up with the party, travelling twenty miles a day, and looked better when they returned, than when they set out. After staying five days, the same horses were sent back with the same load, and the writer has no doubt that the party reached their destination, one hundred and fifty miles beyond the dividing line between the waters of the Pacific and the gulf of Mexico, before the winter became severe.

The writer does not think there are inducements to form a colony on the coast, unless valuable minerals should be discovered. Though the soil of some valleys and many mountains, in the vicinity of the large salt lake, is very rich, and would produce good grain, yet the country is greatly deficient in timber, and would be exposed to hostile natives.

A military establishment at the mouth of the Columbia, he says, would not overawe the Indians, the principal tribes of whom are too remote. Infantry would not answer: there should be four hundred mounted men to pursue Indians, enforce obedience to laws, and protect our citizens in trade. The men must subsist as hunters do.

An intelligent and conspicuous agent of the North-West and Hudson Bay Company made the following statements to the writer above quoted, which are corroborated, substantially, by the journal of Lewis and Clark.

The Columbia, he says, is navigable from the great falls to its mouth, with the exception of two obstructions, which occasion short and not difficult portages. The country by land, for the distance of 150 or 200 miles, is almost inaccessible for a man on foot, and entirely so for pack-horses. There are a few small and fertile vallies, which are inundated in the spring. There is but little vegetation, except pine timber, of which there is an abundance. The climate, for several months every year, is rendered very disagreeable by almost incessant rains.

Another writer, in the correspondence before mentioned, says, that the country on the North-West Coast is such as *forever* to prevent agriculture. About lat. 40°, a mountainous ridge commences, covered with spruce and hemlock, which widens as you go north. The country from the mouth of the river to the distance of 100 or 150 miles eastward, is taken up with these mountains. The bottom lands are narrow: the largest are just below the last rapids, at the head of tide water, 150 miles from the sea by the course of the river. The Columbia washes the bases of the mountains on each side. The tributary streams below the rapids have more or less bottom lands, but the constant rains, and the overflowing of these lands until June, would prevent agriculture. The favorable accounts of the climate have arisen from the summer visits of ships. From April to September the weather is fine, the sky clear, the river scenery beautiful, and rendered more delightful by alternate land and sea breezes. But the winter, from October to March, is exceedingly disagreeable; for though the snow does not fall in great quantities, there is hail, and much rain, with heavy winds blowing from the south-west.

Lewis and Clark state, that above the tide waters of the Columbia, the country is naked and dreary; that below, it is thickly timbered, chiefly with pine; and that in the neighborhood of the coast, there are great quantities of excellent timber. Horses are found among the natives in considerable numbers.

The population of this extensive territory, has been variously estimated from 30,000 to 150,000.

It will be perceived, that the results of personal observation in this article, are confined

chiefly to the Columbia and its banks, and a portion of the interior in the vicinity of the Rocky mountains. Capt. S. does, indeed, mention a fine harbor on the north, but does not go into particulars; and whatever may be its merits, it lies in a part of the territory, which colonists probably would not be disposed to occupy, until it is decided whether it belongs to the United States, or to another power; though this uncertainty may not be a serious objection to a mission in that territory. As to the probability of a harbor between the mouth of the Columbia and our southern boundary, in lat. 42°, it rests entirely on the testimony of natives, and seems to be expressly denied by several nautical men.

On the whole, more definite and certain information appears to be needed before an expensive mission is sent from this country direct to the North-West Coast. The Rev. Jonathan S. Green, a member of the late reinforcement to the Sandwich Island mission, was instructed to proceed in the Parthian, or some other vessel, direct to the coast, and to ascertain, if possible, where a mission could be planted with advantage. The results of his investigations will probably be known the next spring.

It is hoped that the government of the United States will soon take effectual measures to remove the uncertainty which now rests upon so large a portion of this interesting coast.

INSTRUCTIONS TO MISSIONARIES.

THE Directors of the Scottish Missionary Society printed, not long since, a Letter of Instructions to their missionaries among the heathen—a judicious and able document of 80 pages octavo, and worthy of particular attention from those for whom it was specially designed, and from ministers and Christians generally. The principal topics are,—the cultivation of personal religion—the strict observance of the Sabbath—the importance of a tender compassion for souls—the preparation of sermons—subjects to be principally dwelt upon in preaching—the feelings and habits to be cultivated, and expectations to be cherished; together with cautions, encouragements, &c.

A series of extracts are subjoined.

Importance of Personal Religion.—You may lay it down as a first principle that you will never be successful missionaries unless you are eminent Christians. It is one of the secrets of usefulness (a secret which is but little understood) to attend to personal religion as the chief concern of life. Whatever talents you may possess,—whatever zeal you may display, whatever activity you may manifest in pro-

claiming the glad tidings of salvation to the heathen; yet if, in the meanwhile, you neglect your own souls,—if you are not watchful against sin,—if you are not living near to God,—if you are not abounding in prayer,—if you are not exercising faith, and love, and patience, and meekness, and humility, and deadness to the world, and heavenly mindedness, and other Christian graces, you are not likely to be extensively useful.

— God cannot be expected to bless your labors unless you are animated by holy principles, and have a single eye to his glory. Though he approves labors which he does not bless, he is not likely to bless, in any considerable degree, labors which he does not approve. How, indeed, can you look up to God with confidence for aid or success in your operations, if your consciences whisper that your own hearts are not right with him?

— Even in a Christian country, ministers are in no inconsiderable danger of neglecting personal religion, and of contenting themselves with what may be called *official* religion. "Many," to use the words of the illustrious Baxter, "do somewhat for other men's souls, while they seem to forget that they have any of their own to regard. They so carry the matter, as if their part of the work lay in calling for repentance, and the hearers' in repenting;—theirs in speaking tears and sorrow, and other men's in weeping and sorrowing;—theirs in preaching duty, and the hearers' in performing it;—theirs in crying down sin, and the people's in forsaking it."

In a heathen country, however, you will be in danger, not only from this quarter, but also from the state of religion around you. There is a tendency in every thing human to find a common level. If the general standard of piety be high, we naturally seek to rise to it; if it be low, we still more readily sink to it. From this quarter you will be in peculiar danger. The state of religion, and even of common morality among the professed Christians and the heathen around you, is so deplorable, that it will be powerfully calculated to lower your standard of Christian piety; and even though you should have little more than a form of godliness, there will still be such a prodigious superiority in your character, in a moral point of view, to that of the great mass of the surrounding population, that you will be in imminent danger of being perfectly content with yourselves, as persons whose attainments in religion are, to say the least, very respectable.

To overcome a private Christian, is probably, in the estimation of the prince of darkness, but a small matter, compared with overcoming a minister or a missionary; because, if he can only seduce or destroy him, he may thereby insure the ruin of hundreds or of thousands. Need we wonder then, that so many missionaries have been caught in his snares:—that their faith has become weak;—that their zeal has declined;—that their love has grown cold;—that some have become worldly-minded;—that others have sunk into sensuality, and made shipwreck of faith and of a good conscience?

Observance of the Sabbath.—With respect to invitations to the tables of men of the world on the Sabbath, we trust you will not

for one moment think of accepting them; but we would give you the same counsel as to invitations from those whom you may esteem as Christian friends. Should you accept of such invitations, you may probably occasion more work in their families than would have been necessary had it not been for your presence;—you may prevent some of the inmates from being so profitably employed as they might otherwise have been;—you will yourselves lose the opportunity which its hallowed hours afford you for meditation and prayer, and other devotional exercises;—and you know well how extremely apt, even among good men, conversation is to degenerate to topics which are unsuitable for that sacred day. But even though your conversation should not be inconsistent with the nature of the Sabbath, still in your conduct there will be an appearance of evil, as many may know of the fact, who know nothing of the subjects of your conversation; and consequently you will give countenance, by your example, to the practice of visiting on the Lord's day, which is so general and so pernicious. Indeed, even the Christian friends whom you may meet with, in a heathen land, will, from the causes to which we have alluded, be in peculiar danger of losing their reverence for the Sabbath; and therefore you should not merely do nothing which may have the slightest effect in this respect, but you should by example, as well as by precept, furnish an antidote to the powerfully contaminating influence of the general neglect of this divine institution, which is ever before their eyes.

Let not the idea that you may give offence hinder you from refusing such invitations. You may rest assured, that even worldly men, who are often much better judges than we imagine, how a Christian and a missionary ought to act, will not esteem you less, because you decline their invitations on the Lord's day: they probably however, will esteem you less if you accept of them, especially if they behold you silently listening to their carnal conversation, and perhaps taking part in it. In fact, you have only to be at first firm and uniform in declining all invitations of this description, and you will soon cease to be troubled with them.

We feel particularly anxious, that not only by your instructions, but particularly by your example, you should inculcate on all around you a strict regard to the Lord's day. If missionaries carry not with them the Christian Sabbath, they may rest assured they will introduce among their hearers little of vital Christianity.

Should you neglect this sacred institution, not only will your own soul suffer, but the souls of those among whom you labor will suffer; nay, the church in that country may suffer for ages to come, in consequence of your having introduced, among the first converts, a low standard in regard to the sanctification of the Sabbath. How vast, how incalculable is the mischief which may arise from this single source! One missionary may in this respect do more injury to the cause of Christ, and to immortal souls, than all his other labors will do good.

Use of Time.—While you should not neglect the improvement of your own minds, you are never to forget that your principal work

must consist in cultivating the minds of the heathen. You must, therefore, on no account, allow the one to withdraw your attention from the other. The former is only a means of accomplishing the latter; and should you spend your time any further in study than is necessary to carry on, in the most effectual manner, your work among the heathen, you will be neglecting the great object for which you left your native land, and sacrificing the end to the means. Unless you are diligent and active in your labors, you need never expect to have much success. You go forth to cultivate a moral wilderness, and before the briars and thorns with which it is now covered shall give place to trees of righteousness, and before it can be converted into a fruitful field, no small labor must be bestowed upon it. "We charge you, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom; Preach the word; be instant in season, and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine."

It is a truth which we wish deeply to impress on your minds, that your work as Christian missionaries, should be the work of every day and of every hour in the day, in one shape or another, with the exception of that time which is necessary for study or relaxation. Set before you the example of Titus, a heathen emperor, who, when he had passed a day without doing some good, said *Perdididi diem*. Remember it is not by an occasional conversation, or an occasional journey, that much is to be effected; it is by perpetually plying your work;—it is by laboring, "in season and out of season," that under the divine blessing we can expect to see much fruit of your exertions. While, therefore, we would by no means discourage you from occasionally making journeys to distant parts of the country, we would recommend you to circumscribe your grand efforts within a field which you can labor from day to day, and which you can fully and properly cultivate. General labors are not, ordinarily, attended with much effect: it is particular labors that are productive of substantial and permanent good. The principle of locality is applicable to heathen no less than to Christian countries.

In the arrangement of your labors, beware of indulging a spirit of selfishness. Let each of you ever be ready to take on himself the heaviest and the most disagreeable services, rather than be always transferring them to the shoulders of others:

As you have much work before you, we would particularly recommend to you, as an important means of accomplishing it—attention to order. By the proper arrangement of his various labors, and by prosecuting them with regularity, a man may do wonders; he will execute inconceivably more than another will be able to effect, who does nothing on system,—who always acts at random,—and merely on the spur of the occasion.

With respect to every department of your work, we have one advice which we would earnestly press upon you: whatever you do, do it well. Aim at perfection in all you attempt. Estimate your labors not so much by their quantity as by their quality. It is possible to do a vast deal of work, and yet do it

so ill, that it might nearly as well not have been done at all.

Preparation of Discourses.—Your discourses should not commonly be the mere effusion of the moment; they ought to be prepared beforehand, and carefully prepared too. We suspect this is a point to which many missionaries pay far too little attention;—that what they say is seldom the fruit of previous study;—that one reason why they prefer conversation is, that it requires no preparation;—and that one cause of their little success is, that what they say is so little calculated to be useful. In some respects, it is far more difficult to address, with effect, a heathen than a Christian audience, and consequently careful preparation is more necessary for the one than the other. We are not ignorant that you will meet with frequent interruptions in your discourses; and that you may often have to notice the remarks, and to answer the objections of the natives: but the very circumstance that you will be so liable to interruption is a reason why you should previously be well prepared, that so you may the more readily resume the thread of your discourse.

— It was the great object of Paul's ministry to "testify repentance toward God, and faith toward our Lord Jesus." In imitation of him, endeavor to impress your hearers with a sense of their guilt and depravity; make plain and powerful appeals to their consciences; do not content yourselves with merely general charges, but point to the particular sins of which they are guilty. Exhort them in the most serious, the most earnest, the most affectionate manner, to flee from the wrath to come. Exhibit to them, in a particular manner, the love of Christ, as displayed in his incarnation, and sufferings, and death. Address to them the offers of the Gospel, in all their extent, and freedom, and fulness. Though you must not neglect to proclaim the terrors of the law, let us recommend to you to dwell chiefly on the grace of the Gospel. The law worketh wrath; it is apt to kindle the enmity of our corrupt hearts: but this touches the tenderest strings of nature in our breasts; this disarms the sinner of his enmity; this constrains him to throw down the weapons of rebellion, and to receive Christ Jesus as his God, as his Saviour, as his King. You are not ignorant of the success which has crowned the labors of those missionaries who have made the love of Christ the grand subject of their ministrations. Witness the Moravians. Hear the apostle Paul: "I determined not to know any thing among you, save Jesus Christ, and him crucified." "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

— To study plainness and simplicity you will find no easy task; and with the view of saving yourself the labor, you may perhaps be tempted to think it below you; but in fact this is an attainment of no common order, and few things reflect higher honor on a Christian minister. "It will take all our learning," said archbishop Usher, "to make things plain."

A Caution.—Beware of creating trials to yourselves. Some men have in this respect a very unhappy disposition: they are them-

selves their greatest enemies. By their unhallowed passions and unsanctified tempers, their pride, their discontent, their worldly mindedness, their impatience, their irritability, their obstinacy, their imprudence, they ruin their own peace and happiness. Watch therefore over your own hearts, and take care that you create not trials to yourselves.

MORAL GREATNESS OF THE MISSIONARY ENTERPRISE.

From a Sermon by Rev. Ebenezer Porter, D. D., before the Society for Propagating the Gospel among the American Indians.

It is time that this cause should stand upon its own claims, not as the cause of weak and visionary men, but as the cause of God. On this ground I rest its claims to day, and aver, that no man is great enough to look down upon it, as beneath his favorable regard. It is the same cause for which the Saviour shed his blood, and to which angels account it their privilege and honor to be ministering servants. It has a grandeur of object, the contemplation of which expands and elevates the soul, and throws into comparative littleness the common objects of human pursuit. I know that birth, wealth, talent, military achievement, may confer what is called greatness, though often associated with moral debasement. Ask the *world* who has been great, and you are pointed to Wolfe, dying for his country; to Chatham, ruling the decisions of her senate; to Nelson, wielding the thunders of her navy. You are pointed perhaps to "Macedonia's madman," or to him of modern days, whom Europe looked at with dismay, as the scourge of nations, in his prosperity; and in his adversity, as little less than "archangel ruined." But no man is great, who fails to fulfil the chief end of his immortal existence. No man is great, who forgets that God is greater than he. No enterprise is great, which is not approved by God, and which cannot properly be commended to him in prayer. Let characters and actions be tried by this standard, and how often would the hero, or the minister of state, amid the splendors of office, and the homage of admiring multitudes, be found a base and degraded man, in the eye of omniscience, when his heart and motives are compared with the exalted principles which the Gospel inspires. When Napoleon reared his bloody banner, and marched to Moscow, millions stood appalled at the boldness of the enterprise; while no whisper of prayer, that God would bless that enterprise, ascended from any pious heart in Christendom. But when the Bible Society and the Missionary Society sent their messengers of mercy, to traverse the shores of the Baltic, these heralds of the Gospel might well be followed, in their labors of heavenly benevolence, by the prayers and benedictions of Christians. And when Buchanan explored the domains of pagan wretchedness in the East, not to multiply widows and orphans, not to spread havoc and death, (as did the British arms in the ranks of Hyder Ally,) but to extend the empire of truth and holiness; well might Christians pray for his success, and well might the plains of Hindooostan echo the glad welcome;

"How beautiful upon the mountains are the feet of him that bringeth good tidings."

That distinguished general, who turned the scale of victory in the greatest battle of modern days, doubtless feels himself to be now far more highly honored, by the office he sustains as a missionary of the cross. Give me the heart of Brainerd, and his crown of righteousness, and even if I must share his bed of straw, I would not envy the luxuries of the great and the ungodly. Give me the honors that shall forever flourish on the brow of Henry Martyn, and I care not who carries away the hosannas of the world. Let me sleep like him in a humble and unfrequented grave, if I may awake like him at the last trump, and stand by his side in the resurrection of the just.

STEWART'S JOURNAL AT THE SANDWICH ISLANDS, AND THE LETTER OF BOKI.

THIS popular work has been republished in England, with an introduction and occasional notes by Mr. Ellis. The reader will perceive, by the following extract from Mr. Ellis's introductory remarks, that lord Byron avows his disbelief of the authenticity of the letter originally published in the Quarterly Review as from Boki. The letter may be found at p. 274 of our last volume, in connexion with Mr. Stewart's observations upon it.

The most injurious misrepresentations have been circulated both in England and America, by those from whom better things might have been expected; and it is greatly to be regretted, that a leading literary journal, in our own metropolis, (London) should have so far indulged its prejudices, as even to hazard its claim to public confidence in the correctness of its communications, by giving its authority as the verification of a document, bearing the marks of improbability and self-refutation on the very front of its assertions. It will be evident that I refer to the fabricated Letter from Boki, the chief, and which appeared in the beginning of 1827. Convinced, as soon as I saw the Letter, that it had not been written by the individual whose name was appended to it, I communicated to the Editor my reasons for believing he had been *mistaken*, at least, in supposing it genuine. In the following number I received a public reply, asserting "that the Letter certainly did come from the Sandwich Islands," (which I had never questioned,) and stating at the same time, "that its genuineness neither has been, nor is, doubted either by the officer of the *Blonde* who received it, or by his *Captain*." This statement being at entire variance with a communication I had received from lord Byron personally, I wrote to ask his lordship's opinion, and received shortly afterwards, in reference to that part of my letter, the following reply:—

"You ask my opinion respecting the Letter said to be written by our friend Boki, and signed with his name. I have no hesitation in saying, that I do not believe Boki either wrote or dictated that Letter. It is not his manner of expressing himself, and you are

aware that he can scarcely form his letters. I do not mean to say, that the Letter *did not come from the Islands*, but it certainly was manufactured by some other person."

This answer, which his lordship has so obligingly returned, is decisive, and shews most distinctly the snare into which the Editor of the Quarterly Review has fallen on this point, as well as on other matters in relation to the Sandwich Islands.

LANGUAGE OF THE TURKS.

RECENT events, political and religious, having attracted much attention to the Ottoman empire, many of our readers will probably be interested in the following remarks on the Turkish language, translated for us from the French of M. Jaubert by a learned correspondent:

The Turkish language is a dialect of the Tartar, brought by the Ottomans to Constantinople, in 1453. Before this period, however, and since, it increased its native stores by a large accession of words and phrases from the Arabic and Persian, introduced by the Mussulman religion, the necessities of commerce, and the frequent wars of the Turks in Asia. But, contrary to the analogy that is found in European idioms, which have appropriated to themselves a multitude of Greek and Latin expressions, continually recognized, although they are modified according to the genius of the language which adopts them; the Turkish language, without enriching its original character, has received unaltered all those foreign words which have been found necessary to represent new ideas.

As a natural consequence of the causes which produced it, this happy alteration of the national language is more perceptible among literary persons than the common people, and in writing more than in conversation. Hence, in order to speak, and still more to write Turkish correctly, it is almost indispensable to have obtained previously some knowledge of the Persian and Arabic, particularly the latter. In fact, it is from the Arabs that the Turks have borrowed their alphabetic characters, their arithmetical figures, and mode of using them, all of the words that express moral or religious ideas, and those which relate to the sciences, literature, and the arts, forming a very extensive vocabulary.

It is certain that the Turkish language, considered in itself, and in reference to the northern origin of the nomadic tribes who first spoke it, has not, either in its genius, construction, or turn of expression, any greater relation to the other two, than, for example, the German has to the French. But it must be admitted, that, if the written Turkish is in some respects inferior to the language of Mohammed, to which it is indebted for most of the expressions that raise and enoble it; yet, when spoken, it equals and perhaps even surpasses the Persian, with respect to its numerous cadence,^{*} harmony and elegance, and is,

unquestionably, the most majestic, and one of the most beautiful of the whole oriental family.

We must confess, however, that, whether the short time since its establishment has prevented its obtaining a classical character, or the manners and habits of the Turks have led them to despise every kind of study but that of their religion, and every species of glory but that of arms, they reckon but very few distinguished authors. They have no poet who is, if not in merit, at least in celebrity, to be compared with Ferdousi, Sidi and Hafiz, and no philosopher who can be placed by the side of Avroes and Avicenna. They can boast of no discovery, nor even of any important observation in the exact sciences. And even their literature is composed only of Ottoman history, theological works in abundance, geography, medicine, and a few romances in prose and verse, translated, or in great degree imitated from the Persian.

But if the Turkish language be considered incapable of interesting the mere philologist, or student of general history, it offers in other respects very important advantages. It is in fact the only language of diplomacy throughout the Levant, written and spoken by all public characters in the remotest parts of the Turkish empire. To those who navigate the Aegean, the Propontis and the Black Sea, it is exceedingly useful, as well as to those who trade in European or Asiatic Turkey on commercial speculations; and even in the western provinces of Persia, on the banks of the Caspian, and at the court of Teheran,* where the king, ministers, and agents of the Persian government speak only Turkish. Nor is it an oriental exaggeration to assert, that with this language a person may make himself understood from Algiers, on the west, to Candahan, almost on the frontiers of India.

It would, indeed, be absurd to suppose that a language, spreading over so great a space, should not experience a variation in its idioms and pronunciation agreeing with the diversity of countries and people. The pronunciation, for instance, observable at Constantinople and in Greece is daily increasing in softness, while that of Asia Minor, Tartary and Persia has lost nothing of its guttural sound and primitive coarseness. The Turkish, too, that is spoken in Romelia, differs considerably from that which is found on the Asiatic coasts, the country watered by the Halys and Araxes, and at the sources of the Euphrates and Tigris. Still it may be affirmed that these differences are not greater than those which are observable in the French language, as spoken by the inhabitants of different provinces where it prevails. Besides, in Turkey, as in every country where unenlightened conquerors have carried their manners and their laws, the primitive language of the inhabitants is not lost. Thus the Arabic is spoken at Algiers and Tunis, in Egypt and in Syria, by the common people; in Bosnia, Illyria, Servia, and Bulgaria different dialects of the Sclavonian are employed; the Walachian is found beyond the Danube; Greek in the Morea, the Archipelago, at Constantinople and Smyrna; and the Armenian and Kurdish in Asia.

* That is, its applicability to the uses of poetry.

* Written in 1823.

Nevertheless, in all these countries you meet with no educated man who does not understand and talk the Turkish language. It is, however, at Constantinople, the centre of the affairs of this extensive empire, and especially among persons of the court, and the Turkish ladies of the capital, that we are to look for the purity, elegance, and attractive features of the language.

American Board of Missions.

FURTHER PARTICULARS CONNECTED WITH THE DEATH OF MR. GRIDLEY. *

THE following facts connected with the death of the late Mr. Gridley, in addition to those published at p. 108 of the number for April, are derived from the journal of Mr. Brewer.

On the 29th of March, 1828.—says Mr. Brewer.—I reached Smyrna from Syra, and took lodgings in the house of Mr. Mengous, with whom Mr. King, Mr. Gridley, and myself have formerly resided, for the purpose of learning Greek. I rejoiced to find that Abraham, Mr. Gridley's faithful teacher and attendant, had just arrived from Cesarea, by way of Constantinople. He was deeply affected on repeating the details of Mr. Gridley's sickness and death. Even now, as he said, after the interval of many months, his dreams by night, and his waking thoughts by day, were filled up with recollections of his friend *

* The following account of this Greek, whom Mr. King pronounced the most learned he had met with in the East, is from the journal of Rev. Mr. Hartley.

"He is a young man of singular history and of an interesting character. He was born at Cesarea in Cappadocia; and, at a very early age, was carefully instructed in Greek legends. The lives of saints produced such a strong impression on his mind, that he conceived an enthusiastic ambition himself to become a saint of this class. The exertions which he made for this purpose are almost incredible: he used to make thousands of prostrations in every twenty-four hours: his fasts were so severe, that he frequently abstained entirely from food, during two successive days: every single para of which he became possessed, he bestowed in alms: in a word, for several years he practised all the means which superstition could devise, in order to raise himself to that fancied order of intermediate beings, to which Greece and Rome have appropriated the title of saints. At last, he conceived himself so nearly arrived at the object of his wishes, that he was eager to display that signal demonstration of sainthood, the performance of a miracle. With this idea, as I was informed by his most intimate friend, he proceeded to command an instant restoration to health, of a diseased cow, which was of great value to his poor parents: the experiment, of course, failed, and it became the means, in conjunction with other causes, of convincing the young enthusiast of his errors. Unhappily, as is too often the case under similar circumstances, he rushed from fanaticism into infidelity: he had no one to instruct him in the evidences of Christianity: and the writings of Voltaire and other deists strengthened the skeptical bias, which his mind had now taken. Hence I found him, after many years of infidel sentiment, prepared to combat with zeal and ability the truth of revealed religion."

It is but justice to remark, that this account was written some years ago, and may not be applicable to his present state of mind.

From Abraham I also received the original statement, with his translation, of the last sickness and death of Mr. Gridley. The original is signed by the exiled patriarchs, Anthimos and Chrysanthos, who reside near Cesarea, Chrysanthos the archbishop of Cappadocia, the prelate of the monastery, the principal priest of the village where Mr. Gridley resided, by two merchants, and lastly by the uncle of Abraham and himself. The latter and the village priest add to their signatures the word *ωτιται*, eye witnesses. The signatures of the two patriarchs and of the archbishop are very artificial, being evidently an attempt at imitating the complex character in which the name of the sultan every where appears on public documents, coins, and buildings.

The statement in question is little more than a repetition, of that, which was sent home some time since, and is principally occupied with a minute detail of the progress of Mr. Gridley's disorder. It is introduced by a mention of the pains, which Abraham had taken to dissuade him from the ascent of Mount Argeus, the dangers of which were doubtless magnified by his watchful friendship, and perhaps also his Asiatic disinclination to bodily exertion. Being constrained at last, however, to yield to Mr. Gridley, "they went out," says the narrative, "the 13th of September, in very good weather; and after two hours and a half, they arrived on horseback at the foot of the mountain, attended by five others who were armed. Here Mr. Gridley, having dressed in European clothes, taking a spy-glass began to ascend with great quickness." As might have been expected, he soon outstripped his companions, and continued ascending for some hours, until he reached an elevation, which, as he judged, was within 300 or 400 feet of the highest summit. Towards this, he was prevented from advancing farther by perpendicular precipices. The whole height of the mountain from the plain below, he conjectured, might be 13,000 feet. He described the rocks to Abraham as being of a reddish granite, with here and there a different species of yellow and reddish stone, and some singular specimens of black.

He remained for a quarter of an hour, but was unable to discern the objects, which he had particularly in view, viz. the Euxine and Mediterranean Seas. The passage from Strabo, which gave rise to this expectation, will interest some readers. Speaking of Cesarea under its former name of Mazaca, he says, it was likewise called "Eusebin towards Argeus. For it is situated under Argeus, a mountain exceedingly high, and whose summit is covered with perpetual snows. From this, those who ascend, and they are few, say, that in clear weather they can see both seas, the Pontic and Issicon."

Mr. Gridley descended rapidly from these snowy heights, and was overpowered with fatigue on reaching his companions. On their return, they were exposed to a violent storm of hail, and afterwards of rain. On reaching home, Mr. Gridley complained of excessive fatigue, but declined a warm bath, which was proposed by Abraham. The next morning he

had the head ache, but applied himself to study the whole day. This was the case for several days successively, the head ache returning every day with increasing violence. In the latter stages of the disease, it appears to have been a malignant fever.

The inscription in English, and Greek, and Turkish, of which a copy is subjoined, is engraved on a slab of marble, probably obtained from the ruins of Mazaca, a mile or two distant from Cesarea. This is inserted horizontally in a block of a softer species of stone, which covers the grave. The Greek and the Turkish inscriptions are in the poetical form, the stanzas of 15 syllables, of which the last rhyme with each other. In printing the Turkish, Greek letters are here used.

The Inscription.

REV. ELNATHAN GRIDLEY, AMERICAN MISSIONARY FROM THE UNITED STATES. BORN IN FARMINGTON OF CONNECTICUT, 31 YEARS AND 55 DAYS OLD, 27 SEPTEMBER, 1827.

ΚΕΙΤΑΙ ΓΡΙΔΛΕΤΣ ΕΑΝΑΘΑΝ ΠΑΗΡΗΣ
ΠΑΣΗΣ ἈΡΕΤΗΣ,
ΓΑΡΤΟΣ, ἹΕΡΟΚΗΡΤΕ, ΚΑΙ ΣΟΦΟΣ ΠΟ-
ΑΤΜΑΘΗΣ.
ΔΑΜΙΠΡΟΝ ΑΣΤΡΟΝ ΝΕΟΥ ΚΟΣΜΟΤ ΜΕ
ΤΑΧΤΗΤΑ ΠΟΔΑΝΗ
ἘΔΑΜΥΝΕΝ ἀπὸ την δτειν ἐδατ στην ἀνατολήν.

ΤΕΚΜΙΑ ἀλίμ αρίφ χεκίμ χαλίμ
ιντζιά τελλαλάν
τζικάνη σεγιάς ίτερκέν τοτκέτ-
τιμ ποτιούν γιοάν
τριδαετ νάμ πεν γαρίπη ποτ καπρέ
πεντ ήττιαερ
ειζ σαρ πεν σελλαμέτ καρθ τζεμί¹
φανι καγικναρ.

Translation of the Greek.

MADE BY ABRAHAM.

Here lies Elnathan Gridley, full of every virtue,
Physician, divine Herald, and wise, very learned;
A shining star of the new world, which, with a great speed,
Arose from the West and set in the East.

Translation of the Turkish.

BY THE SAME.

Perfect, wise, well instructed Physician, and meek Herald of the Gospel,

Travelling the world, here I finished the great journey,
In this tomb they confined me, the stranger called Gridley,
Farewell, then, hereafter, all frivolous cares.

The journal kept by Mr. G. after his departure from Smyrna, some clothes, and a few other articles of inconsiderable value, are still in the hands of the cadi of Cesarea. Abraham was likewise detained by him several months, on the charge of being interpreter to a British spy. The departure of Mr. Canning, the British ambassador, just at that moment from Constantinople, prevented his interfering in the affairs of one, who, like all Americans in Turkey, had travelled under British protection. If the representations of Mr. Langdon to the authorities of Smyrna do not procure the release of these articles, Mr. Van Lennep, the Dutch consul at Smyrna, has promised to make application to the Dutch ambassador at the Porte.

According to Abraham's estimate, the population of Cesarea, near which Mr. Gridley deceased, is from 60 to 30,000. Of these, 2,000 are Greeks, 8,000 Armenians, and the remainder Turks. It is still an unhealthy city, from the same local causes as in the time of Strabo. In the whole of Cappadocia, there are reckoned 35,000 Greeks, whose vernacular language is Turkish, though the language of their church service is ancient Greek.

Thirty-five years ago, a Greek school of very respectable character, was established at Cesarea, under whose influence a considerable revival of learning has taken place. In Cesarea there are now 8 schools, containing, on an average, 50 children each. One, substantially on the Lancasterian plan, established or modified by Mr. G. and Abraham, was several times visited by Mr. G. with great interest. The lessons for the school were written out by Abraham.

VARIOUS NOTICES.

THE Rev. Josiah Brewer,—who last year, as our readers know, spent some time in Smyrna and Constantinople as a missionary to the Jews, and, during the early months of this year, was employed in visiting different parts of Greece, distributing Bibles and religious Tracts, and promoting the cause of education,—arrived in Boston on the 15th ult., after a passage of sixty days from Malta.

Mr. Brewer thinks the present disturbed state of the Ottoman empire will render access to the Jews in the East more difficult than heretofore; but a fine field for evangelical labor is opening in Greece, and he is desirous that special efforts should be made to introduce the best kind of school-books and the most improved plan of teaching, with a view to the most successful evangelical exertions. Three Greeks accompanied Mr. B. to this country for the purpose of receiving education.

The two orphan children of the late Rev. James Richards, missionary to Ceylon, are now in this country, residing with the friends of their deceased parents. Both came under the kind care of George D. Blaikie, Esq. of Philadelphia,—the daughter, in June last, and the son, about two years since.

An individual of character and responsibility in Connecticut proposes, that, if ten or more persons in that State will engage to pay five hundred dollars each for the benefit of the American Board of Commissioners for Foreign Missions, within one year from the 19th ult., or in five equal annual instalments of one hundred dollars each, as the donors may prefer, then he engages to pay the sum of five hundred dollars for the same object. It enters into the terms of the engagement, that the subscription be filled by the first day of March next.

He makes the same proposition to the American Bible Society, to the American Tract Society at New York, and to the American Education Society.

ANNIVERSARIES OF AUXILIARIES.

MAINE. The Auxiliary of Cumberland County held its third annual meeting, by adjournment, at Gorham, during the meeting of the General Conference of the State. Addresses were made by the Rev. Asa Rand and Rev. B. B. Wisner, of Boston, who were present as a Deputation from the Board.

NEW HAMPSHIRE. The Auxiliary of Merrimack County held its third annual meeting at Dunbarton on the 26th of June. Addresses were made by the Rev. Messrs. J. M. Putnam, A. Kent, Price and Patrick. The anniversaries of the Associations, which were in January last, were attended by a delegation appointed by the Executive Committee of the Auxiliary, and the contributions, the present year, considerably exceeded those of the preceding years.—Rev. Walter Harris, D. D. President, Rev. Nathaniel Bouton, Secretary. Mr. Nathaniel Abbot, of Concord, Treasurer.

VERMONT. The Auxiliary of Rutland County held its third annual meeting at Pawlet, on the 26th of June. After the customary reading of Reports by the Secretary and Treasurer, addresses were made by the Rev. Willard Child, of Pittsford, and by the Corresponding Secretary of the Board. It was resolved that special efforts should be made to double the amount of contributions the next year.—Rev. Wm. Jackson, President, Rev.

Amos Drury, Secretary, Hon. James D. Butler, Treasurer.

The Auxiliary of Addison County held its third annual meeting in Middlebury, on the 3d ult. Addresses were made by the Rev. Joshua Bates, D. D., Peter Starr, Esq. Rev. Daniel O. Morton, and by the Corresponding Secretary of the Board. Among the resolutions adopted were the two following.

1. That the ministers of the Gospel connected with this Auxiliary, be requested to preach, or procure some one to preach, to their respective congregations, on the subject of Foreign Missions, annually, on some Sabbath immediately before the collectors of the Associations proceed to make their annual collections.

2. That it is the desire of this Society that the Committee of the Board should, as often as once in two or three years, send a discreet and faithful agent, to bring the claims of the heathen before all our churches and congregations, and to assist our ministers and private Christians in organizing and sustaining Associations, so as conveniently to call forth the voluntary contributions of all the friends of Christ, and of the heathen.*

A resolution similar to the last was adopted by one other Auxiliary.—Rev. Thomas A. Merrill, Secretary. Mr. Elisha Brewster, Treasurer, both of Middlebury.

The North-West Auxiliary of Vermont held its third annual meeting at St. Albans on the 10th ult. Addresses were made by the Rev. Dr. Bates and by the Corresponding Secretary, both of whom attended as a Deputation from the Board.

In conformity to the advice of the Consociation, at the late annual session, it was resolved, that the Society consist of contributors in the county of Franklin, and should be called by the name of that county.—Rev. Benjamin Wooster, President, and Horace Janes, Esq. of St. Albans, Secretary and Treasurer.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. Hampden Co. Monson. Gent. Asso. Rev. Alfred Ely, Pres., Rev. Simeon Cotton, V. Pres., R. A. Chapman, Secy., Amos Norcross, Treas. 9 coll.

CONNECTICUT. Fairfield Co. West Greenwich So. (Greenwich) Gent. Asso. Dea. Jonas Mead, Pres. Samuel Peck, V. Pres. Jabez Mead, Sec. Alva Mead, Tr. 7 coll.—Lnd. Asso. Miss

* It is the wish and intention of the Prudential Committee to send Agents through the several Associations as often as once in two, three, or four years, provided suitable men can be obtained. The difficulty of procuring Agents is, however, great; and, owing to the demand for preachers to be settled as pastors of churches and to act as missionaries in our destitute settlements, the difficulty appears rather to increase. *Fd.*

Kesiah Howe, Pres. Miss. Daniel Mead, V. Pres. Miss Sarah Lewis, Sec. Miss Amanda Mead, Tr. 9 coll. May 5.

Darien. Gent. Asso. Rev. Ebenezer Platt, Pres. Lewis Weed, V. Pres. and Sec. Elizapheth Whiteney, Tr. 6 coll.—Lad. Asso. Mrs. Ebenezer Platt, Pres. Mrs. Barnabas Marvin, V. Pres. Mrs. Sarah Reed, Sec. Mrs. Samuel Frost, Tr. 6 coll. May 13.

New Haven Co. Umpthreysville, (Derby.) Gent. Asso. Bradford Steel, Pres., Hiram Warner, V. Pres., Isaac Sperry, Sec., Daniel White, Tr. 3 coll.—Lad. Asso. Mrs. John De Forest, Pres., Mrs. Sheldon Kenney, V. Pres., Mrs. Mary A. Headlee, Sec., Miss Mary Dibble, Treas. 3 coll. May 28.

Bethany. (Woodbridge.) Lad. Asso. Mrs. John Thomas, Pres., Mrs. Hiram Hotchkiss, V. Pres., Miss Harriet Thomas, Sec., Mrs. Lewis Thomas, Treas. 5 coll. May 30.

Oxford. Gent. and Lad. Asso. Rev. Sayrs Gasley, Pres., David Mc. Ewen, V. Pres., Nathan J. Wilcoxon, Sec., Lemuel Beardsley, Treas. 6 coll. June 4.

Middlebury. Gent. Asso. Rev. Mark Mead, Pres., Nathaniel Richardson, V. Pres., Jacob Lindsey, Sec., Leonard Bronson, Treas. 7 coll.—Lad. Asso. Mrs. Mark Mead, Pres., Mrs. Eli Thomson, V. Pres., Miss Rebecca Ann Thomson, Sec., Mrs. Larmon G. Townsend, Treas. 6 coll. June 6.

NEW YORK. Schenectady Co. First Presb. cong. Gent. Asso. Rev. Erskine Mason, Pres. James Walker, V. P. Wm. Trendaway, Sec. Calvin H. Hamilton, Tr. 6 coll. Jan. 31.

Ref. Dutch Ch. Gent. Asso. Peter Smith, Pres. Joseph Horsfall, V. P. A. G. Fonda, Sec. Adrian Van Sandford, Tr. 6 coll. Jan. 31.

New Hartford. Gent. and Lad. Asso. Ammi Doubleday, Pres. Lewis Sherrill, V. Pres. Horace Gaylord, Sec. Charles McLean, Tr. 5 coll.

PENNSYLVANIA. Westmoreland Co. Fairfield, Legioner, and Donegal. Gent. Asso. Rev. Samuel Swan, Pres., Thomas Pollock, V. Pres., — Moses, Sec., James Wilson, Tr.—Lad. Asso. Mrs. Hill, Pres., Mrs. Pollock, V. Pres., Mrs. Wilson, Sec. 8 coll. June 2.

Donations,

FROM JUNE 21ST, TO JULY 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Cheshire co. N. H. C. H. Jaquith, Tr.</i>	
Fitz William, Gent.	1 50
Keene, Mon. con.	4 25
Swanzey, [the sum of \$26 ack. last month as fr. Keene, was rec'd from this place.]	
Westmoreland, La.	2 50—8 25
<i>Columbia co. N. Y. I. Platt, Tr.</i>	
Hudson, Gent. 19; la. 13 32;	32 32
New Lebanon, Gent. and la.	33 58
Spencertown, Gent. and la.	18 32—74 28
<i>Cumberland co. Me. W. Hyde, Tr.</i>	
Baldwin, Indiv.	3 00
Brunswick, La.	79 37
Cumberland, Gent. 16 40; la. 17 10; 33 50	
Danville, Mon. con.	4 00
Freeport, Fem. miss. and benev. so. 10 70; mon. con. for <i>Feezie</i>	
<i>Merrill</i> , in Ceylon, 5 63;	16 33
Gorham, Gent. 6 50; la. 6 24;	12 74
New Gloucester, Gent.	20 00
North Yarmouth, Gent. 27 80; la. 24 05;	51 85
Walnut Hill, Gent. 14 32; la. 22 54; mon. con. 6 35;	43 21
<i>Portland</i> , La. 66; fem. miss. so. 56 31; 9d chil. gent. 60; 3d chil. gent. 27 75;	210 66
Pownal, Gent. 14 40; la. 21 44;	35 84
Standish, Gent. 4; la. 5; an indiv. 50c.	9 50
Westbrook, La.	31 56
	551 56
Ded. expenses, 1 75—519 81	
<i>Hartford co. Ct. J. R. Woodbridge, Tr.</i>	
Hartford, La. Jews' so. for ed. Jewish chil. in Bombay, 45; a fem. friend, 5; av. of uncertain value, 1 94;	51 94
<i>New London and vic. Ct. E. Chesebrough, Tr.</i>	
Groton, Chil.	3 25
Lyme, Coll.	1 50
New London, Gent. 47 47; la. 67; K. Dalrymple, 10;	191 47
Waterford, Coll.	2 50
	131 72
Ded. bal. 72—131 00	
<i>Ossipee co. N. Y. A. Thomas, Tr.</i>	
Augusta, Mon. con. in 1st so.	60 88
Litchfield Aux. so.	22 57
New Hartford, Aux. so.	4 47
New Haven, Mon. Con.	13 00
Utica, Gent. asso. in 1st presb. so. 38 38; Welsh asso. 4;	32 38
Watertown, Asso.	30 00
Westmoreland, Asso.	34 72—197 89
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	
Cell. at ann. meeting.	34 00

Abington, 1st par. Gent. 70 27;	
la. 64 30;	134 57
2d par. Gent. 76 19; la. 45 37;	121 56
3d par. Gent. 82 78; la. 33 52;	116 30
Braintree, Mon. con. 71; coll. 21 75; la. 60;	152 75
U. so. Gent. 46 88; fem. evang. so. 18 83; J. Hayward, 5th pay. for <i>Silence Hayward</i> in Ceylon, 20;	85 71
Bridgewater, Trin. so. Gent. 15 77; la. 16 36;	32 13
Easton, Miss. asso.	43 20
Halifax, Gent. 32 18; la. 23 99;	56 17
Hanover, cong. so. Directors,	24 00
Plympton,	4 75
Randolph, 1st par. Mon. con. 29; gent. 42 95; la. 26;	82 95
2d par. Mon. con. 3; gent. 8 21; la. 8 21;	19 42
Scituate, Directors,	15 00
Weymouth, S. par. Fem. pray. so. 3 82; coll. 6; gent. 26 80;	36 62
N. par. Gent.	49 66
	1,008 79
Less expenses,	54 25
	954 54
Ded. amt. ackn. in M. Herald for August last, 244 68; Dec. 217 53; July, 363 28;	825 49
	129 05
In part for the present year, 351 83—480 88	
<i>Pittsburgh and vic. Pa. M. Allen, Tr.</i>	
Lebanon, Asso.	21 00
Pittsburgh, Miss. M. Knox,	25 00—46 00
<i>Rockingham co. West. N. H. W.</i>	
Eaton, Tr.	
Candia, Gent. 33; la. 20;	53 00
Chester, Presb. so. gent. 13; la. 17 27; cong. so. gent. 12; la. for ed. hea. chil. 30;	72 27
Deerfield, Gent. 9; la. 9 50;	18 50
Derry, Gent. 46 62; la. (of which to constitute the Rev. J. L. PARKER an Honorary Member of the Board, 50;) 50 77;	97 39
Hampstead, Gent. 14 03; la. 12;	26 03
Londonderry, Gent. 9; la. 26 29;	35 29
Northwood, La.	12 00
Plaistow, Gent.	9 25
Windham, Gent. 12; la. 17 60;	29 60
	353 33
Ded. expenses, 8 04—345 29	
<i>Rutland co. Vt. J. D. Butler, Tr.</i>	
Coll. at ann. meeting,	17 00
Brandon, Gent. 32 90; la. 34 70; mon. con. 6;	73 60

Castleton, Mon. con. 9 87; gent.	
26 87; la. 18 37;	55 11
Dorset, La. 7 57; mon. con. 7 81; 15 38	4 00
East Rutland, Gent.	4 00
Fairhaven, Gent. 5 50; la. 14 25; 19 75	
Hartford, N. Y. Cong. chh.	11 00
Pawlet, Gent. and la.	17 10
Poultney, Gent. 8 15; la. 13 21; 21 36	
West Haven, An indiv.	2 00
West Rutland, La.	24 02
	260 32
Ded. expenses,	19
Steubenville and vic. O. G. Anderson, Tr.	260 13
An indiv.	6 00
Beech Spring, Asso.	31 91
Crab apple, Asso. 90 62; a fem. for printing the scriptures at	
Bombay, 2;	92 62
Short creek, Asso.	7 69
St. Clairsville, Asso.	87 13
Steubenville, Asso.	118 59
Two Ridges, Asso.	30 23
	374 17
Ded. expenses,	13
Windsor co. Vt. H. F. Leavitt, Tr.	374 04
Sharon, Gent.	8 45
York co. Me. C. Williams, Tr.	
Biddeford, Rev. C. Marsh and family,	6 50
Buxton, Gent. 7 81; la. 10;	17 81
Kennebunkport, La.	36 63
Kittery point, Gent. 14 74; la.	
17 41;	32 15
Saco and Biddeford, Gent. 20;	
la. 54;	74 00
Sandford Asso.	7 48
South Berwick, Mon. con. 15; a friend, 2;	17 00
Wells, Gent. 7 07; la. 7 68;	14 75
York, An indiv.	50
	206 82

Total from the above Auxiliary Societies, \$2,734 71

II. VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. La. so. av. of needle- work, 27; a friend, for Greek youths, 20;	47 00
Amherst, S. par. Ms. Agri. so. m. f.	12 00
Andover, Ms. M. f. asso. in Theol. semin.	15 00
Augusta, Me. La. asso.	23 60
Augusta, Ga. Gent. asso.	150 00
Aurora, O. Rev. J. Seward,	1 37
Baltimore, Md. Fem. aux. miss. so.	65 00
Bedford, N. H. An aged female,	4 00
Bennington, Vt. Gent. asso. 33; la. asso.	
30 88; centre mon. con. 19; factory mon. con. by Dea. Hinsdale, the proprie- tor, 12;	
Boalsburgh, Pa. Spring creek aux. so.	
Boston, Ms. An indiv. for South Amer. miss. (prev. rem. 875); av. of <i>Retrospect</i> , 5; Miss C. E. Lunt, 2; a friend, 2;	
Burton, O. A lady, 5th pay. for <i>Luther Linton</i> in Ceylon,	
Candor, N. Y. Fem. char. so. 12; Mrs. M. Hart, 3; mon. con. 8;	
Charleston, S. C. Gent. asso. in 3d presb. chh. 989; la. asso. in do. 144; juv. asso. in cir. chh. for <i>Martha Ramsay</i> , in Chickasaw nation, 30; mon. con. in 1st presb. chh. 19 50; W. Frierson, 28; Rev. J. Dickson, 15; juv. so. in Miss Rain's sch. for <i>Mary Christiana Gregorie</i> at Carmel, 10;	1,235 50
Cherry Valley, N. Y. Coll. in presb. chh. 24; mon. con. 16 50; ladies to consti- tute the Rev. C. D. W. TAPPAN an Hon- orary Member of the Board, 50;	
Clarkson, N. Y. Mon. con. in presb. chh. 1; Rev. B. I. Lane, 1 50;	
Clinton, N. Y. Indiv. in Misses Royces' school,	
Cooperstown, N. Y. A Lady.	
	90 50
	2 50
	4 44
	5 00
Craufordsville, Ind. W. Dunn, for Pal. miss.	5 00
Danville, Vt. Gent. asso. 13 20; la. asso.	67 02
28 87; mon. con. 24 95;	
Dedham, Ms. Mater. asso. 2d pay. for	
<i>Ann Bates</i> in Ceylon,	
Donegal, Pa. Fem. miss. so.	20 00
Ebenezer, Pa. Mrs. I. Clarke,	2 00
Fishkill, N. Y. Juv. miss. so. 3d and 4th pay. for <i>Mary Bunce</i> , at Harmony,	24 00
Fishkill Landing, N. Y. Coll. in ref. Dutch chh.	25 19
Foxboro', Ms. La. asso. 51 24; gent. asso.	90 17
38 93;	
Geneva, N. Y. Mrs. C. S. Squier, av. of a service of glass,	5 00
Georgia, Vt. A friend,	25
Gloster, Ms. Mon. con. in 1st par.	20 00
Granby, W. par. Ms. Mon. con.	10 00
Granville, N. Y. Mrs. E. Whiton, for ed. at the Sandw. Ist.	12 00
Greenville, Pa. A lady,	5 50
Hadley, Ms. A fem. for trans. of scriptures,	4 00
Ickesburgh, Pa. Fem. Buffalo aux. so. for	
Seneca miss.	
Ipswich, Ms. Miss Z. P. Grant,	10 00
Lockport, N. Y. 1st presb. chh. 7; Rev.	12 00
Mr. Corey, 1; J. Goodwin, 3;	11 00
Lodi, Mrs. Plumbe, for Cataragus miss.	1 00
Lunenburg, Vt. M. S. Chandler,	1 00
Monson, Ms. Thomas Lodge, for distrib.	10 76
of the Bible in Palestine,	
Monson, &c. Ms. Union char. so. viz.	
Monson, mon. con. 28 13; la. asso. (of	
which to constitute the Rev. SIMEON COLTON an Honorary Member of the	
Board, 50); 52; gent. asso. 31 47; appro-	
by the Committee fr. the general fund,	
88 33; int. on the Quinton fund, 12; sub.	
4; a friend, 2; E. Norcross, 3; Brim-	
field mon. con. 22; Palmer, La. asso.	
50 13;	
Mount Ararat, Pa. Mercy Tyler,	293 06
Newburgh, N. Y. A friend,	3 14
New Ipswich, N. H. A friend,	10 00
New Shannack, N. J. Aux. for miss. so.	62
Newton, N. J. Mon. con.	17 50
New York City. A friend, 50; frag. so.	9 55
Spring st. chh. 2d pay. for <i>Henry G. Lud-</i> <i>low and Martha Curry</i> , at Seneca, 24;	
Northampton, Ms. Fem. Jews' so. for the	74 00
Jews,	
Norwich, S. par. Vt. Mon. con. (of which	29 40
for <i>Rufus W. Badley</i> in Ceylon, 12;)	
Norwich, Ct. Mrs. T. Lathrop,	13 18
Peacham, Vt. Gent. asso.	12 00
Pennsylvania. A friend,	2 00
Pittsfield, Vt. Rev. J. Parsons, 7; Mrs.	5 00
Parsons, 5; contrib. 4;	
Port Talbot, U. C. Eleanor D. Ross,	16 00
Putney, Vt. Gent. asso.	7 00
Ripley, O. T. Hopkins,	16 40
Royalton, Vt. Mrs. L. B. Hall,	10 00
Salisbury, Ms. Two indiv. for <i>Nicholas Per-</i> <i>mander, Nathaniel Niles, and John B.</i> <i>Lawrence</i> in Ceylon, 90; mon. con. in	75
Tab. chh. 10 96; do. in S. chh. 6 35;	
Shippenburg, Pa. Rev. H. R. Wilson,	107 31
10; mon. con. 3;	
South Mansfield, Ct. La. work, so. for fem.	13 00
schools in India,	
South Reading, Ms. Fem. cent so. for	20 00
wes. miss.	
South Salem, N. Y. Fem. char. so. 27;	18 19
I. Gilbert, 6; Miss M. Gilbert, 5; T.	
Mead, 5;	
Staunton, Va. S. Bell,	43 00
Stockbridge, Ms. Young gent. and la. so-	10 00
cial and benev. so.	
Sudbury, Ms. S. Puffer,	1 40
Townsend, Ms. Marshall Lewis, dec'd,	5 27
by Mrs. Sally Lewis, 50; young gent.	
and la. asso. 18 67;	
Tuscarora, N. Y. An unknown friend, for	68 67
Pal. miss.	
Union, Me. Juv. so. for Walldoboro' school	1 00
in Ceylon,	
Utica, N. Y. Coll. in 1st presb. chh.	5 56
Vernon, Centre, N. Y. Mon. con.	40 50
	12 00

Waldoboro', Me. A friend, 3; juv. so. for Waldoboro' school in Ceylon, 12 44;	15 44
Wantage, N. J. Gent. miss. so. 20; la. miss. so. 12;	32 00
Warren, Me. Juv. so. for Waldoboro' school in Ceylon,	7 00
Warwick, N. Y. Fem. miss. so.	6 25
Wells, Me. N. Wells,	50
Woodbridge, Ct. A friend,	5 00
Woodbridge, N. J. J. Barron,	3 00
Wreatham, Ms. Gent. asso. 30; la. asso. 70;	100 00
<i>Whole amount of donations acknowledged in the preceding lists,</i>	\$6,955 08

III. LEGACIES.

Woodstock, Ct. Thankful Skinner, dec'd, (in part) by Fanny Skinner, Admx. 500 00

IV. DONATIONS IN CLOTHING, &c.

Candia, N. H. A bundle, fr. fem. read so. Chester Cross Roads, O. A box, fr. fem. char. so. for Mackinaw,	22 00
Fredonia (vic. of) 130lb pork, dried apples, &c. for Cataraugus.	
Hamp. Chris. Depos. Ms. Socks, fr. gent. asso. in Norwich.	
Iredell co. N. C. A box, for Chickasaw miss.	
Jamestown, A box, fr. Dorcas so. for Cataraugus.	
Lockport, N. Y. 8 testaments, fr. J. Goodwin, for sab. sch. chil. at Tuscarora.	
West Durham, N. Y. A box of shoes, fr. D. Coe.	
Winsboro', S. C. A box, for Chickasaw miss.	

Committed to the care of A. Thomas, Utica, N. Y.

Pitcher, N. Y. A bundle, fr. fem. work. so. 12 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

EXTRACT FROM CORRESPONDENCE.

It is hoped that all who contribute to increase the resources of the Board, or those of any other institution designed to promote the spread of Christianity, accompany their contributions with their prayers. There is, however, something peculiarly interesting in the donations which are made at the Monthly Concert. They are offerings made in view of intelligence received during the preceding month, and as the dictates of a feeling which has been thus awakened, and which has, on that day, been venting itself in prayer for a blessing from God. The receipts into the Treasury of the Board from collections at the Monthly Concert are now and have long been, considerable, amounting to something like \$12,000 for the last year, or about one seventh of the whole income. But the

very small sum of twelve and a half cents monthly from each of the members of the Presbyterian and Congregational churches would, as was shown in the number of this work for Feb. p. 64, amount to more than \$400,000 annually.

The appearance, however, is, that there is still a great want of correspondence between the earnestness of Christians in their prayers, and their subsequent efforts. They pray that the kingdom of God may come, until they seem really importunate; yet show every day by their conduct, that for the addition of a small pittance to their estate, for the attainment of the most trifling honor, or for the gratification of the most idle appetite, they will make incomparably more efforts, than for the accomplishment of the object for which they pray—for the salvation of a world. They pray, and then comes the opportunity for them to say how much they value the object of their petitions. They are then called upon to say what they will do to have their desires gratified. Their conduct is their language. One says that he will give six cents, another twelve, another that he cannot give any thing this month. Now is it right to make requests to God in so formal and solemn a manner, for an object which we value so little? Certainly the conduct of Christians should correspond better with the matter and apparent earnestness of their prayers; and it is a cause of thankfulness to learn from letters which are frequently received at the Missionary Rooms, that some members of our churches do feel this.

A clergyman in Connecticut, in a recent letter to the Corresponding Secretary, says—

Since I was settled, the Monthly Concert has been maintained with considerable interest; but our collections have always been small, very small, until this year. We resolved we would do better. We heard that other churches not only raised a larger sum, but raised it with great uniformity. The reason was they made up their minds as to what they ought to give, and gave it conscientiously. A few of the brethren of my church agreed to follow their example; and since this agreement our monthly contributions have risen to more than treble the former amount. Now the 200 churches in Connecticut are, on an average, as able to give as my church; but their collections at the Concert will not, I presume, average more than two or three dollars a month. If the churches felt right, these monthly collections would be your grand dependence. The other collections are but once a year; but these would be a steady stream, and might be a full one too.

In many places the Monthly Concert is said to be the dullest of all their meetings. This is almost uniformly the fault of the minister, though he may not be fully sensible that it is so.